WORLD CALL

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OF RELIGION

ica and Japan
Each Other
Harold E. Fey

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Look at
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W. Earl Waldrop

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K. Dean Echols
Paul S. Stauffer

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EBRUARY
1958

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Vol. 40 No. 2

WORLD CALL

International Magazine of Disciples of Christ

The Cover

Seen on this month's cover page is a Protestant pastor as he visits one of his older parishioners in the Waldensian valleys of Italy. Sitting in the kitchen, he reads the Bible with the old lady who lives some distance from the church at Rora. Like most Waldensian pastors, Mr. Bouchard also has responsibility for distribution of SOS food made available through Church World Service and the department of interchurch aid of the World Council of Churches. Disciples of Christ share in this work through their Week of Compassion offerings. The photograph is by John Taylor of the staff of the World Council. Mr. Taylor is an alumnus of Phillips University.

Hidden Answers

1. When is the Week of Compassion and what is the 1958 theme?
2. Who is Mrs. Masako Munakata?
3. Where is Koinonia Farm?
4. Who is the new president of the National Council of Churches?
5. What is *Envol*?
6. Why does America need Japan?
7. Why is a roll book necessary for keeping church records?
8. What is "Fireside Evangelism?"
9. How can homes help to prepare scientists?
10. What kind of calling program did the Arden Church set up?

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Global Highlights

News of the World Through the Eyes of the Church

Disciples to Hold Evangelism Conference

INDIANAPOLIS. — An exploratory conference on evangelism will be held in St. Louis by Disciples of Christ April 22-24.

The announcement was made here by David S. McNelly, associate secretary for evangelism in the department of church development and evangelism of The United Christian Missionary Society.

Some fifty-five ministers and lay leaders of Disciples of Christ have been invited to the sessions.

"This conference," said Mr. McNelly, "is, we believe, the first such meeting on evangelism ever held by our brotherhood, and it is our hope that the findings of this gathering will be so significant that they may place in new perspective our whole program of evangelism."

In explaining the conference purpose, he said, "The delegates invited will be expected to pour out their very best thinking and to give leadership unprecedented in the area of evangelism."

Brotherhood Week Set for February

NEW YORK.—Nationwide observance of Brotherhood Week will be held Feb. 16-22. President Dwight D. Eisenhower is honorary chairman for the observance, and Louis B. Seltzer, editor of the Cleveland Press, is national chairman.

The 1958 theme is "Brotherhood for Peace and Freedom—Believe It! —Live It!—Support It!" Sponsoring agency is the National Conference of Christians and Jews, interfaith agency with offices here.

Special events in more than 10,000 communities throughout the United States will mark Brotherhood Week. Programs will extend the work of the National Conference which stimulates year-around programs in schools and colleges, churches and synagogues, labor-management and community organizations, and in newspapers, magazines, motion pictures, radio and television.

The purposes of Brotherhood Week, according to Everett R. Clinchy, president of the NCCJ, are to give people an opportunity to rededicate themselves as individuals to the ideals of respect for people and human rights.

"We try to dramatize," he said, "the practical things that people can do to promote understanding and realization of those ideals. Brotherhood Week is essentially a campaign against the prejudices and bigotries that disfigure and distort religious, business, social and political relations."

Cavert Urges Emphasis on Unity Rather than Union

NEW YORK.—Samuel McCrea Cavert, leader in the ecumenical movement for forty years, has called for an emphasis on "unity rather than union."

Speaking at a luncheon meeting on Dec. 10 honoring him as the retiring secretary in the U. S. for the World Council of Churches, Dr. Cavert said that he advocated neither organic union of all denominations nor simply "more cooperation of the same kind as we see today," but urged an emphasis on *u* instead of *union*.

"On the one hand, we nee unity which involves enough o common faith and common or so that we can have a mini and sacrament that are recogni throughout the whole church," said.

"On the other hand, we m never cease to safeguard the val of freedom and diversity."

"The unhappy fact is that we not spiritually ready for organ tional union—except within the eral confessional [Lutheran, formed, Baptist] families," he sa Three prior conditions in the rea of the spirit needed before meani ful union are

"1. Our denominations must h a deeper mutual understanding each other's positions—someth much more difficult to achieve th mere . . . tolerant good will.

"2. We must have a clearer a more general recognition of partial nature of the truth wh

Disciples Named to National Council Posts

TWO Disciples of Christ have been named to top divisional positions in the National Council of Churches of Christ in the U. S. A. They are Virgil A. Sly, executive chairman of the division of world mission of The United Christian Missionary Society, and Willard M. Wickizer, chairman of the division of home missions and Christian education.

Dr. Sly and Dr. Wickizer were elected vice-presidents of the National Council for three-year terms. The elections took place at St. Louis during the meeting this past December of the General Assembly. Dr. Sly was named vice-president of the division of foreign missions and Dr. Wickizer was named vice-president for home missions. Two others were named, for the divisions of Christian life and work and of Christian education. Heading the former is Methodist Bishop G. Bromley Oxnam, and serving the latter division is Bish Reuben H. Mueller of the Evang cal United Brethren Church.

Eight vice-presidents-at-large w elected at St. Louis. Among th are four laymen and two women.

In addition to Edwin T. Da berg, new NCC president (See p 28), other major officers are Cha E. Wilson, treasurer, and Norm J. Baugher, recording secretary. Wilson was re-elected to the post treasurer.

Dr. Sly

Dr. Wickizer

historic branch of the church esses, and consequently have a ter passion for the wholeness of church.

3. We must be prepared to ac- a wide range of differences with- united church. Otherwise there ld always be the danger of too h conformism, too easy a elching of minorities, too much ing of the spirit."

world-wide Christian commu- has come into existence in the fifty years, he asserted. And at world-wide Christian com- nity is becoming aware of a one- s that lies at a deeper level than its differences."

Dr. Cavert quoted a description the World Council of Churches Kenneth S. Latourette, church orian, as "the most inclusive ly that Christianity has ever sessed," embracing more diverse ups in more parts of the world n any other organization over centuries.

panese Missionaries ork in British Columbia

VANCOUVER, B. C. (RNS).—Two ung missionaries have arrived here m Tokyo to work among Japanese o are members of the United urch of Canada.

Tadashi Mitsui, 25 years old, and zomu Furuya, 28 years old, were t by the United Church of Christ Japan at the request of the nadian body. They will serve un- the board of home missions of United Church of Canada.

A spokesman for the United urch said this was the first time ssionaries had been sent from pan to Canada. Most of the pas- al work will be concentrated ong persons of Japanese back- ound in the Vancouver area.

rvice Cutbacks Affect location of Chaplains

INDIANAPOLIS.—Of 123 chaplains of isciples of Christ now with the med services, nine will be relieved duty by March 1 as part of the rrent reduction of "chaplain ength." So reports Carl M. Boyd, ecutive secretary of the Commit- e on Military and Veterans Serv- es, arm of Disciples of Christ here.

"The Disciples have been treated ry fairly in the face of the cut- cks," he said, "and the total of 3 Disciples' chaplains now in rvice is a generous allocation to ir communion."

Mr. Boyd reports that Disciples ready have lost four Army chaplains and by March 1 will lose five Air Force chaplains. He said they will not have any immediate reduction in the Navy, but that as their chaplains with the Navy retire, the men probably will not be replaced by Disciples.

The present 123 Disciples are distributed as follows: 43 with the Air Force, 46 with the Army, 22 with the Navy, and 12 with the Veterans' Administration.

Gorig Brunner, right, International Christian Youth Exchange student from Germany, looks at materials in the social welfare department office at Missions Building. With him is Charles Johnson, Indianapolis minister who is serving as sponsoring host to Mr. Brunner for the year.

—Photo by Thomas P. Inabinett

German, Austrian Youth Study in U.S.

SEVEN homes of Disciples of Christ are among the 101 opened this year by American Protestants as part of the International Christian Youth Exchange. These homes are entertaining teenagers from Austria and Germany during the current school year.

Twenty-three American youth, including one Disciple, are living in Germany and Austria. The Disciple is Miss Suzanne Blood of Waterloo, Iowa. Her parents are entertaining Kurt Alrecht Koder of West Berlin in the widely acclaimed two-way participation.

Others participating in the program this year are Dr. and Mrs. Charles F. Baily, Ballinger, Tex.; Mr. and Mrs. Theron Beeson of Paris, Ill.; Mr. and Mrs. Nelson Brashier of Washington, Ind.; Mr. and Mrs. Charles L. Johnson of Indianapolis; Mr. and Mrs. Wilbert Johnson of Des Moines, Iowa; and Mr. and Mrs. Chester Muckley of Canton, Ohio.

The program is being coordinated among Disciples through Mrs. Ruth E. Milner of the department of social welfare of The United Christian Missionary Society. Also included in the total program of the ICYE are the Protestant Episcopal, Brethren, United Church of Christ, Methodist and American Baptist communions.

Protest Meetings Held in South Africa

JOHANNESBURG, UNION OF SOUTH AFRICA.—A series of protest demonstrations against the *apartheid* (racial separation) policies of the government of the Union of South Africa have angered cabinet members.

The leaders said they deplore the church-led protests as a "serious attack" upon South Africa and injurious to the nation's world-wide relationships. The demonstrations were held simultaneously in December in Johannesburg, Cape Town, Port Elizabeth and Kimberly.

The daily newspaper here, *Rand Daily Mail,* carried a front page banner headline, "Cabinet Is Angry Over 'Day of Conscience.' "

The newspaper also carried pictures. One includes Basil Holt, minister of the Linden Christian Church here and representative of The United Christian Missionary Society. Mr. Holt was shown as master of ceremonies as Mrs. Nell Green read a "Declaration of Conscience" stating the opinion of the signers against racial policies of the government.

The newspaper also carried a picture of Major A. T. Spengler, Witwatersrand Special Branch (police) chief, using a miniature camera to take photographs of the gathering. A crowd of 200 to 300 gathered on the City Hall steps for the protest meeting.

Earlier in the year the South African Association of Disciples of

Special Days

Feb. 1-28	Nonresident Member Month
Feb. 9	Race Relations Sunday
Feb. 16-22	Week of Compassion Brotherhood Week
Feb. 21	World Day of Prayer (women)

Christ, as a group and along with twenty-three other religious bodies in the Christian Council of South Africa, had taken a strong stand in opposition to government-enforced racial segregation.

Beliefs Discussed During Youth Week

NEW YORK.—Protestant young people have many definite ideas about what they believe and do not believe. These are being brought to the attention of churches during the fifteenth observance of National Youth Week, Jan. 26-Feb. 2.

Young church men and women throughout the nation are using the occasion to discuss their Christian beliefs among themselves and with their elders. The pattern is set by the 1958 theme, "Lord . . . help our unbelief."

Hundreds of local church youth fellowships and community Christian councils are holding week-long programs or "faith seminars," prayer services and informal discussions in homes. They will emphasize the building of personal faith as a lifelong process.

National Youth Week is sponsored by the United Christian Youth Movement, youth agency of the National Council of Churches of Christ in the U. S. A.

Speak on "Little" and "Big" Church-State Issues

RICHMOND, VA.—Recent complementary actions here and in Washington, D. C., have focused attention on the pressing problems of church-state relations, particularly in regard to religion in its connection with the public schools.

A leading educator—E. C. Bolmeier of Duke University—lashed out here against court suits on "trivial and preposterous issues" involving religious activities in the public schools.

At the same time, directors of Protestants and Other Americans United for Separation of Church and State announced in the nation's capital that the organization will support law suits in eight states and Alaska against "tax support of church schools."

Dr. Bolmeier's statement involved issues such as saluting the flag, saying grace before proceeding to the cafeteria for lunch, or pronouncing the name of God in the pledge of allegiance to the flag. The P.O.A.U. statement dealt with such matters as the furnishing of bus transportation to pupils of church schools, employment of garbed members of religious orders in public schools, and the use of public school teachers in parochial schools.

Dr. Bolmeier's statement was not concerned with the larger issues in which P. O. A. U. is involved. He made it clear that he agreed with P.O.A.U. aims when he said that "instruction or any other school activity which smacks of sectarianism or indoctrination of specific religious beliefs is illegal and consequently cannot be condoned." He was referring specifically to the many complaints against any and all religious activities in the public schools.

"Regardless of the triviality of religious activities in our publ schools," he said, "loud voices a often raised alleging violation of r ligious freedom guaranteed in o state and Federal constitutions."

Dr. Bolmeier said he felt that "t is perfectly legal and proper for t public school to stress moral an spiritual values in the curriculum, teach about religion and to poi out that religion is an importa element of American life."

The educator said there was n indication that the issue of religio instruction in the schools would b settled for many decades. He note that even the U.S. Supreme Cou is often divided on the question

Japanese Christians Prepare for Centennial

NEW YORK.—More than 4,500 pe ple are expected to meet in Tok next summer at the fourteen World Convention on Christian Ed cation. This has been announce here by Nelson Chappel, general se retary of the World Council of Chr

Ancient Boilers Replaced at Hazel Green

FORTY-YEAR-OLD hand-fired boilers have been replaced with stoker-fired boilers at Hazel Green Academy, Christian service center supported by Disciples of Christ in mountainous eastern Kentucky.

The project was started this past summer and was far enough along by fall that the school and other buildings could have heat. The entire improvement, including the replacement of a chimney, was completed in January.

The old boilers had to be replaced because they had become dangerous, according to Kentucky state inspe tors.

Costs had to be figured closely stay within $30,000 being provide through Capital for Kingdom Buil ing. Motto G. Stanley, graduate e gineer from Oregon, supervised th work at the scene. James Sugiok director of materiel services for Th United Christian Missionary Societ handled part of the engineering ser ice and purchasing. An Indianapol firm also assisted in an advisory c pacity so that all important safe precautions might be taken.

M. C. Nickell, in charge of maintenance at Hazel Green Academy in Kentucky, hands material to a workman inside new boilers being installed at the home missions institution through Capital for Kingdom Building.

—Photo by James Sugioka

Education. The assembly will ne of several planned for 1958 elebrate the 100th anniversary he coming of Christianity to n.

me 1,000 church school teach- youth counselors, ministers and ionaries will join other thou- s of Christian education leaders apan for the sessions, he said, in adventure in world-wide friend- ," Aug. 6-13.

a recent report, Mr. and Mrs. man Koehler, Presbyterian U. S. missionaries, said that a goal of ty new self-supporting Japanese rches has been set to mark the enary. The report, presented to National Council of Churches' sion of foreign missions, also said forty-three new self-supporting rches were organized in 1956 e and many others "are in the neer stage of development."

w Named President State Secretaries

r. Louis.—Chester L. Crow of t Worth, Tex., has been named sident of the National Associa- of State Secretaries of Disciples Christ. The association held its ual meeting here in December. Other officers elected are Ross J. en of North Carolina, first vice- sident; H. Myron Kauffman of ginia, second vice-president; and mett G. Haas of Nebraska, sec- ary-treasurer. Retiring president Lester B. Rickman of Missouri.

During the three-day meeting of association, a series of "How-to- it" panels was held. State leaders cussed questions such as recruit- nt for the ministry, ministerial cement, and state program-plan- g and goal-making procedures for ified Promotion and other agen- s.

Hollis Turley, executive secretary the Pension Fund, addressed the te secretaries on "The Use of tired Ministers in Ad Interim rk in Local Churches."

Representatives of The United ristian Missionary Society were sent for a session dealing with tual concerns of the United So- ty and state organizations.

ified Promotion ows 10 Per Cent Gain

Indianapolis. — A comparative dy of financial support of Unified omotion, the "community chest" ency of Disciples of Christ, during ur months of 1957 and the same ur months of 1956 has revealed an rease of nearly 10 per cent. This

—Photo by Clarence B. Williams

A Sunday school class at Boende meets in a shed where concrete blocks are made.

Disciples Open New Congo Station

A NEW mission station has been opened by Disciples at Boende in the Belgian Congo. At the present, Ekofo Joseph, his wife and two children are living there in a nearly-completed cement block house. He is the Congolese pastor.

Mr. and Mrs. Clarence B. Williams, builder and educator, are occupying a two-room mud house there. They are missionaries with The United Christian Missionary Society.

Not far away from the house, cement blocks are being made and put in place for a new church building to replace a long, low mud building that has been outgrown by the swelling congregation. The new church has a steel skeleton.

School buildings, residences and garden and recreation areas also are planned in the plot.

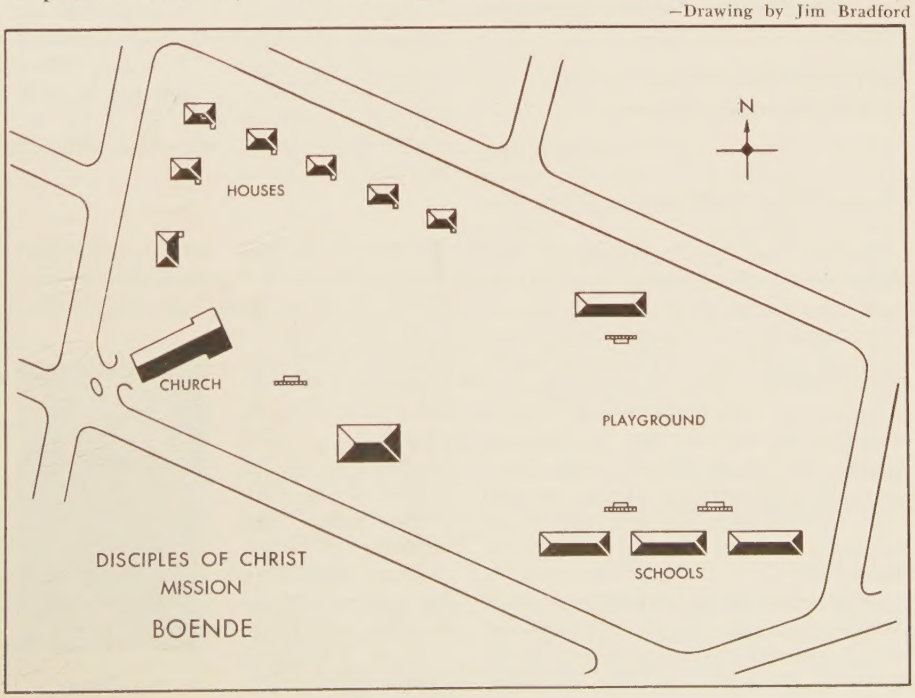
Boende is another station on the Tshuapa river. Although it is near Monieka to the west and Wema to the east, Boende is being developed as a new station because it is very near the geographical center of the area in which Disciples work. It has an airport and appears destined to become the hub of industrial and commercial growth.

Many former members of the Monieka church now live near by. "They have done so much with so little in material facilities," missionaries say.

The Congo mission council on the field gave approval to plans for the Boende advance.

Plans for the Disciples of Christ mission station at Boende include the church, a pastor's residence, several dwellings, and school facilities with a playground.

—Drawing by Jim Bradford



is the report of the agency's executive secretary, Spencer P. Austin.

Unified Promotion, with offices here, handles fund raising for fifty-seven agencies of Disciples of Christ. Its study was undertaken to determine the likelihood of the agency's meeting its 1957-58 budget of $5,158,600 for missionary, benevolent and educational causes of Disciples.

Covering the four months ending Oct. 31, 1957, and the same period of 1956, the study revealed an increase of $66,125.65 over the $700,717.78 given by church groups to the agency during July-October, 1956.

The increase is explained in part, Dr. Austin said, by the fact that 105 more congregations and church groups are participating this year in Unified Promotion than last year. This includes 99 more churches, 19 more church schools, 29 more youth groups, and 37 more children's groups. On the other hand, 20 fewer women's groups are included.

Thirty-two Churches Seek Construction Advice

DENVER.—Thirty-two churches of Disciples of Christ were represented at the recent Rocky Mountain Area church building clinic held here.

Sponsored jointly by the state missionary societies of Kansas, New Mexico, Colorado and Wyoming, the Association of Christian Churches of the Denver area, and the Board of Church Extension, the clinic dealt with fundamental building problems of the local congregation.

This clinic was one of a number held across the nation in recent months.

Anti-Christian Drive In East Germany Grows

BERLIN.—Communist anti-religious activities cast a pall over Christmas celebrations in East Germany this past December.

Parties and get-togethers in factories and offices were purged by Red organizers of any reference to Christmas as a religious observance.

Local Communist-sponsored meetings attacked individual clergymen, denouncing their Christmas utterances as agitation for a boycott against the state. There were fears that the Communist attacks would soon be followed by new arrests of ministers or acts of reprisal against them.

Meanwhile, members of Protestant student groups at the universities were reported being subjected to increasing pressure because of their religious loyalty. They were said to have been threatened with loss of scholarships, exclusion from examinations, and even ouster from the universities.

Several cases were reported in which students were warned by officials that they would not be admitted to teaching careers unless they disavowed their Christian faith.

The students reputedly were told that belief in Christianity was incompatible with the teaching p fession.

During the recent rise of an church persecution, many chur leaders have been subjected to treme pressure. Several have be imprisoned. Roman Catholic a Protestant leaders have protested t arrests and have urged ministers remain firm in their opposition anti-Christian government activiti particularly those among youth.

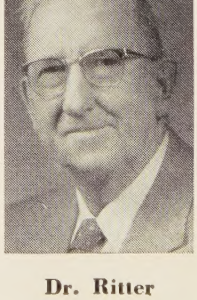
Beneath the Spire

MRS. RALPH JOHNSON, deaconess in Pulaski Heights Christian Church, Little Rock, Ark., has been first vice-president of Arkansas State Convention of Disciples, officer of Greater Little Rock's United Church Women . . . born in Kansas, she joined First Christian Church, Coffeyville, in 1925 . . . resided in Texas 20 years, moved to Arkansas in 1953 . . . she and her husband, a deacon, have two married daughters . . . member Arkansas Disciples' religious education committee, she also serves on missions committee of Arkansas Council of Churches and directorate of International Convention of Christian Churches (Disciples of Christ) . . . former Sunday church school teacher, CYF leader, CWF local president and district secretary in Texas.

Mrs. Johnson

* * *

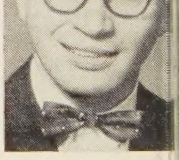
LEO J. RITTER has served First Christian Church, Fort Collins, Colo., as elder, board chairman, deacon, and Sunday church school superintendent (over 25 years) . . . first layman to be president of Colorado State Convention of Disciples (1952-53), he has served on boards of Colorado Christian Home and Phillips University, has held several fices in Fort Collins Council Churches . . . born at Jackson, M was in business at Mexico, M when he joined First Christi Church there and was married Miss Hilda Brand; they moved Fort Collins in 1919 . . . he and wife have a son and two daughte all grown, and 10 grandchildren . an optometrist, he has been a wanian for more than 35 years, li to travel.



Dr. Ritter

* * *

VINTON D. BRADSHAW, 35, was r ognized during 1957 Clevela Assembly of Disciples as the o standing Rural Minister of the Ye . . . for 10 years he has served La side Pastoral Unity, Monroe, Tenn., which is part of the Dale Hollow Larger Parish, a cooperative program of Methodists, Presbyterians and Disciples . . . born in Iowa, he was educated in Iowa State College, Drake University (A.B. degree), and Butl School of Religion (B.D.) . . . m ried, he is father of three childr . . . a former assistant county fa agent, he is on board of Pick County, Tenn., soil district, direct of that county's Farm Bureau boa registrar of his voting district, ope tor of an eight-acre farm . . . sec tary of Tennessee Christian Missio ary Society state board, he has be president of Tennessee Discipl Ministers' Institute.



Mr. Bradshaw

—BELL RING

WORLD CALL

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New Light in the Congo

IFTY years ago the *Lingala* tongue, native to the north-central section of the Belgian Congo, had never been reduced to written form. The Con- e in this area where Disciples of Christ have ed were a simple, illiterate people. Today—large- rough the work of Christian missions—a written printed language has been developed; thousands ongolese have learned to read; literature has been uced; and a readable Christian magazine has made ppearance.

n page 43 in this issue of WORLD CALL there ap- s the story of the magazine, *Envol*. Published for past three years in French, the official language e Belgian government, *Envol* has a circulation of 00 copies monthly. And now this cooperative Pro- nt church paper is to appear in *Lingala,* the lan- ge of the people. Disciples of Christ through The ted Christian Missionary Society are helping to e this service possible. *Envol* is a symbol of the ress of education and enlightenment in the Congo. churches which have supported this program can roperly proud of this achievement. A new world ght is opening to many who have "sat in darkness."

Concerning Brotherhood

STEAD of the six million Jews who were killed or permitted to die in Nazi-occupied countries during rld War II, there might have been a total of seven lion. So says a distinguished Jewish scholar at Co- bia University. The difference of a million lives, tes Dr. Philip Friedman, is based on a careful esti- e of other Jewish people who would probably have ished except for protection given them by their thers of the Christian faith.

he story of how this came about is told in Dr. edman's book, *Their Brothers' Keepers* (Crown Pub- ers). The book tells how Christian clergymen and nen in many countries helped Jews escape the mad or of the Nazis. Included in the story of those who ped are Protestants, Roman Catholics and Eastern hodox. Some are well-known leaders of the church; ers bear less familiar names.

Among the Catholic leaders in Germany were Cardinals Faulhauber, von Galen and von Preysing. Protestants of the group included Bishops Wurm and Meiser and Pastor Martin Niemoeller.

Another German Protestant of whose efforts Dr. Friedman writes is Heinrich Grueber, now representative of the Evangelical Church in Germany to the East German government. Dean Grueber operated a bureau for helping Jews to flee from Germany and was sent to a concentration camp for what he did. Still another was Pastor Hermann Mass of Heidelberg, a man of simple and sweet spirit whom many Americans have known for his lifelong devotion to the cause of peace and of human understanding.

This book may well be read in our approach to Brotherhood Month. We need to be reminded of the terrible things religious and racial arrogance and hatred can do. Six million people who died as victims of bigotry must not be forgotten. That another million who might have died with them were saved by those who saw all men as their brothers and as God's children should be remembered too. Christians may be glad for "these valorous men and women" who, the author writes, "opened their hearts and homes to a people marked for extermination, defying the invader and death itself." At the same time, Christians should remember that all too often many of their associates have been guilty of acts which violated the principles of brotherhood.

"Massive Reconciliation"

TO Edwin T. Dahlberg, newly elected president of the National Council of Churches, we are grateful for a new and meaningful phrase. In a moving address following his election in St. Louis in December Dr. Dahlberg called for *"a program of massive reconciliation throughout the total life of mankind."*

It is not half so important, said the National Council's new president, "that we send sputniks circling around the globe as that we send more loaves of bread around the world."

"Faced with . . . destruction on such a colossal scale that nothing more of the world may be left than a radioactive ash heap," we may well center our hopes in a program of "massive reconciliation."

A General Challenges Our Age

AMONG the many comments of well-known men on the current missile race and its meaning, those of General Omar N. Bradley rank unusually high. The General's address in St. Alban's School in Washington, D. C., in November did not receive the wide publicity it deserved. It differed greatly from the remarks of those who felt that the Russian space ship launching meant nothing. It differed also from the attitude of those who became panic stricken and wanted to enter into the kind of an international missile race in which all other values would be thrown overboard.

Our plight and the plight of mankind is critical, said General Bradley. It is critical because we have used our intellect to create scientific instruments with which we may destroy ourselves. And too often our every effort to relieve the situation simply aggravates our common peril.

"The central problem of our time," said the General, "is now to employ human intelligence for the salvation of mankind."

BECAUSE he has "a decent respect for human intelligence," General Bradley does not feel that we have gone too far in "the accumulation of peril" to find a way out and to build peace.

The General admits that it is easier to build ballistic missiles in our divided world than to build peace. He believes at the same time that "problems of accommodation will yield to reason." They will do this "if we apply to these human problems the same energy, creativity and perseverance we have devoted to science."

Pointing out the fact that there is no easy way to international understanding, the General adds:

"Admittedly, the problem of peaceful accommodation in the world is more difficult than the conquest of space, infinitely more complex than a trip to the moon. But if we will only come to the realization that it must be worked out—whatever it may mean to such sacred traditions as absolute national sovereignty—I believe that we can, somehow, somewhere, and perhaps through some as yet undiscovered world thinker and leader find a workable solution."

THE most discouraging thing General Bradley sees about the perilous situation modern man has created, "is not the magnitude of the problem, but . . . our colossal indifference to it."

"I am unable to understand," he continues, "why—if we are willing to trust in reason as a restraint on the *use* of ready-made, ready-to-fire bombs—we do not make the greater, more diligent and more imaginative use of reason and human intelligence in seeking accord and compromise which will make it possible for mankind to control the atom and banish it as an instrument of war.

"This is the real . . . challenge to man's intellect today. By comparison with it, the conquest of space is of small significance."

What mankind has to do, says General Bradley, to learn how to live together. Unless we do this until "we rid ourselves of the strife that mocks pretensions of civilization, our adventures in scien instead of producing human progress will continue crowd it with greater peril. If enough of us beli in the ability of intelligent human beings to get gether on some basis of a just accord, we might so how, somewhere, under some auspices make a s on it.

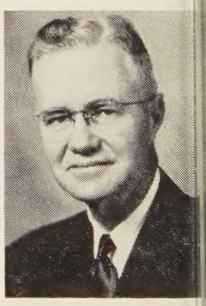
"Time is running against us with the speed o Sputnik."

THESE are the words of a serious, honest man w has given practically all his adult life to milit service. They are also the words of one who is b an honored citizen of his country and an intellig citizen of the world.

From his early days in Moberly, Missouri, where grew up under the influence of a Christian church which he belonged, Omar Bradley has been respec as a man of courage and vision. He has not spol out as often as have many others. But what he s usually makes sense. We doubt that he ever sp more thoughtfully and wisely than in this address fr which we have quoted at some length.

The question General Bradley poses is one we c not escape: Shall we use human intelligence for destruction of mankind or "for the salvation of m kind"?

An Educational Experience



Dr. Smith

As one of the agencies cooperating in the publication of WORLD CALL, the Board of Higher Education relies heavily on this journal as a medium through which Disciples of Christ can be informed about the cause of Christian higher education.

WORLD CALL regularly brings news from our colleges, universities, seminaries and other institutions of higher learning. One number a year gives special emphasis to interpreting what the Board and its member institutions are trying to do for the whole student.

Excellent editorials and articles from time to time discuss the vital current issues and problems of higher education. Readers of WORLD CALL are aware of trends in higher education, of problems which Christian educators face and what they are trying to do about them.

We look upon the regular reading of WORLD CALL by all Disciples of Christ as a major educational experience. We are therefore greatly interested in the *World Call Every Home Plan.* We believe that an enlightened church is effective.

—H. L. SMITH, *President*
Board of Higher Education, Disciples of Christ

Let's Look at Race Relations As *Christians*

A Southern Pastor Who Sees Problems in All Sections of The Nation and World Finds A Hope in Only One Approach

By W. EARL WALDROP*

RE you having a personal problem in facing your responsibilities as a citizen and a church member where race relations are concerned? If you ot then you must be shut up in a vacuum, sealed ivory tower, or floating around on cloud seven. literally impossible for one to live anywhere in orld in 1957 and escape this problem.

is writer was born and reared in Mississippi in eart of the Southland. The problem of race re- ns was an acute problem there. The early years is ministry were spent in Kentucky, astride the n-Dixon Line. The problem was acute there. n just prior to coming to Texas, he was on the of a church in the East which had several races sented in its membership. The problem was us in the East as it was in other parts of the coun- The problems of race relations are not sectional. are world-wide.

course all of us know that the problem of race ions is at the present more acute in the South in other parts of the United States. Perhaps this ue because there are larger numbers of Negroes entrated there than in any other section of the try. It could be that many Southerners are fear- of what would happen if the Negro became the inant factor in society, with his prejudices against white man coupled with the spirit of revenge for t the white man has done to him. In spite of these factors, great progress is being made in the South among both church people and civic groups.

In the writer's own city of San Antonio the schools have been integrated since the school year of 1956-57. The first year there were only seventy Negro pupils integrated in the entire school district. In this second year of school integration there are more than 700 Negro pupils in the city schools.

The only great difficulty in the program at present is the feeling on the part of the Negro population that the progress is not going more rapidly. Negroes voice the opinion that nothing less than 100-per-cent integration will satisfy. Just progress is not enough. If these people can be helped to be patient for three or four years, their dream will be realized. This can be accomplished if the agitating organizations will approach the problem with the Christian spirit. Progress is better than what has been the reality for generations. Progress is being made.

Progress Made in Atlanta

Atlanta, Georgia, is another city where progress is being made. Recently eighty Atlanta ministers joined in a manifesto setting forth various Christian principles to guide the thinking of the citizenry as they struggle with the problems of race relations. The six points in the manifesto were given as basic principles for facing the issues involved. They are:

1. Freedom of speech must be preserved at all costs.

2. As Americans and as Christians we have an obligation to obey the law.

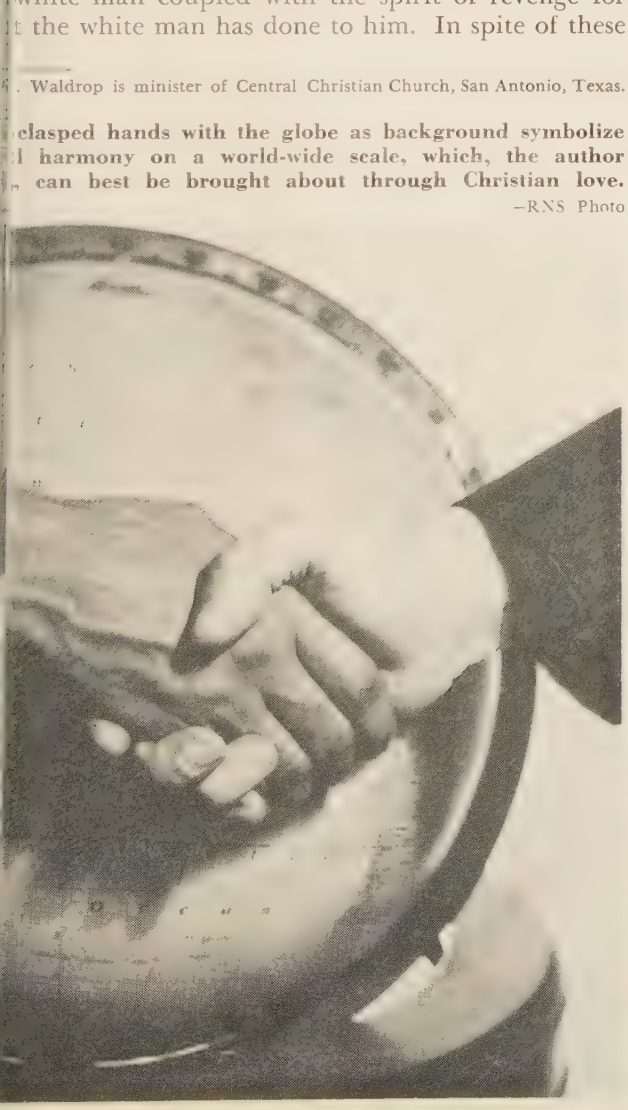
3. The public school system must not be destroyed.

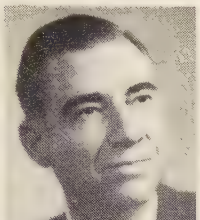
4. Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified.

CONTINUED

. Waldrop is minister of Central Christian Church, San Antonio, Texas.

clasped hands with the globe as background symbolize l harmony on a world-wide scale, which, the author can best be brought about through Christian love.
—RNS Photo





W. Earl Waldrop, whose photo appears at the left, is minister of Central Christian Church in San Antonio, Texas. In his article on race relations, Dr. Waldrop points out that as a Southerner who has lived in both the South and the North, he has observed the widespread nature of racial tension. He pleads for an approach to this difficult problem on the basis of Christian love and sound thinking.

5. Communication between responsible leaders of the races must be maintained.

6. Our difficulties cannot be solved in our own strength or in human wisdom—but only through the help of God. Progress is being made and will continue to be made.

If we approach race relations from the Christian point of view we shall find a satisfactory solution. It will not be a perfect solution. Race relations are a test in human relations, just as the solidarity of the family is a test in human relations.

Let's take a realistic example from life. Here is a farm boy from Texas who meets a girl born and reared in Boston. They fall in love and get married. How can such a marriage ever succeed? They have nothing in common on the surface. Their backgrounds are different. They have grown up under different customs and folkways. They are so different.

Did we say this boy and girl have nothing in common? Of course they have. They are in love, and that makes all the difference in the world. Indeed they will have many adjustments to make. Most of the adjustments could not be made but for this one ingredient—*love*. They will always be making adjustments, but love will make them easier.

Race relations are akin to this. Without the spirit of Christ and the example of his love, there is no s tion. With Christian love and patience on the p of both white people and colored people, there is barrier which cannot be surmounted.

Just as in the marriage relationship, the adjustm will never be perfect. There will always be probl in the relationships between different races of peo Both races will need to be making adjustments c stantly, but Christian love will make them easier.

There are some basic principles which Christian l will constantly hold up to the person who is will to pay the price of thinking. Christian love, comm sense, and scientific knowledge dictate these princip

First, all men are a part of God's creation, rega less of color or race. The same God made us, and are his and therefore brothers one with another.

Second, no matter how different one race is fr another, all races have some things in common. T have more in common than they have differences.

Have False Method of Reasoning

Third, many of our prejudices and excuses for se gation are pure rationalizations. For instance, consi the excuse that says if integration comes it will l to intermarriage and a mixture of the races. Thi a rationalization. Statistics show that there is m racial mixture through illegitimacy where segregat is a reality than there is through intermarriage in parts of the country where integration is a reality.

Fourth, man's value to the world can be compu not by counting his talents or his money, or by stu ing his ancestry. His value is determined by his mo purpose and what that moral purpose leads him to Jesus referred to this computation when he said, " him who is greatest among you be the servant of a

Last, if people of all races approach the problem human relationships from the basis of Christian lo there will be fewer adjustments to be made, and th will be made easier and more justly.

Illustrating the attempts wh Christians are making to prom better race relations is this ture of the leaders of a race lations forum held recently in nation's capital. Clarence Jord second from left, director of interracial Koinonia Farm at An icus, Georgia, was principal spe er at the day-long forum sponso by the National Capital Area Co cil of Churches. Shown left right are Frederick E. Reis the council's executive secreta Arthur F. Elmes, president of Washington Ministerial Union; a Henry C. Koch, president of Capital Area Council of Church

—RNS Photo

—Photo by K. C. Hendricks

This young Japanese worker in a button factory symbolizes the industrial growth of Japan today.

America and Japan Need Each Other

By HAROLD E. FEY*

HE United States and Japan need each other so much that there is a serious question whether either can live without the other. Not Americans would agree this is the case, but a good Japanese would agree.

the war Japan lost the ial empire which it had building ever since the Japanese war of 1895. More 140 of its cities were ed; its industries were de- ed and its sources of raw rials dried up. Around 1,- 000 of its people were killed.

ved on American Gifts

r years after the war the nese people lived on an rican dole. Since then they made a remarkable recov- but they are still dependent he United States for mili- protection, for supplies of on, lumber, coal and steel —for which they pay—and he market of part of their luction.

ast summer when we were in n we interviewed various ole, including United States assador MacArthur. He set an's problems in this way: body in his right mind would invent a country Japan," he said. "Here is a population of 90 mil- shut up on a mountainous set of islands no larger a California, of which less than 20 per cent is arable. ir only resources are heavy rainfall, making hy- electric power, and plenty of people. They are ably the hardest working people in the world. But are dependent on others for raw materials and kets which are necessary for their survival."

Efforts by Communists

he importance of Japan to the United States is in- ted by the extraordinary efforts which have been e by the Communists to draw Japan into the satel- orbit of the U.S.S.R. Immediately after the war mmunist leaders emerged in large numbers, claim- that they alone had opposed the old regime which betrayed the Japanese people and that they alone ld lead Japan in postwar reconstruction. Suddenly news stands were full of Communist publications, parks were full of Communist demonstrators, and mmunism was presented to the war-shattered Japa- ego as the wave of the future. But the highest l of the Communist tide never registered more n 10 per cent of the vote or got more than 35 of 466 seats in the national House of Representatives. Later, support of the Communists dropped, and now they have only two or three seats in parliament.

Now the Communist strategy seems to be to starve Japan into submission rather than trade with her. Edwin O. Reischauer, author of *The United States and Japan* (Harvard University Press) and a former state department official, expresses this fear.

Why We Should Care

Why should we care? Mainly because the fall of Japan to communism would gravely and perhaps fatally weaken the position of the free world in the global struggle between communism and freedom. If Japan falls, East Asia is gone, and the island bases there would be useless. India and the Middle East, both of which have been infiltrated by communism, would be more likely to crumble before its advance. If these three centers go, the United States and its allies will be outvoted in the United Nations and overmatched in industrial production. It would not be long until we would be reduced to a minority position in world affairs. If we do not want to have to withstand economic, cultural and finally military seige in the swiftly approaching nuclear age of an imminent tomorrow, we had better conserve the blessings we have.

Blessing from Japanese People

One of these blessings is definitely the friendship, the admiration and the democratic spirit of the Japanese people. The great majority of the Japanese want to build their country on a basis of liberty and equality. They are thoroughly disillusioned with totalitarianism of every brand. They have made the transition from feudalism to the modern world very recently, but this gives them the zeal of new converts. They know how to work together and to get results. Their standard of living is 20 per cent higher than it ever was before the war. Even though their per capita income is about one-tenth that of the United States, it is climbing, and the Japanese mean to keep it going up if they can. What they can do is impressive.

Japan has now the largest ship-building industry in the world. Japanese import old locomotive and automobile scrap and melt it down and build ships as big as 85,000-ton tankers—the world's largest. They are our biggest customers for raw cotton, importing more than a million bales last year. They have rebuilt their textile mills, which we smashed in the war, and pro-

r. Fey, editor of the *Christian Century*, noted undenominational week- a former editor of WORLD CALL. For a time he served as a mis- ry in the Philippines.

duce as much cloth as before the war. They import fine woods from the Philippines and make high-grade plywood. They are exercising care not to flood markets but are trusting the capacity of the American people and others to take their goods because only through trade can they live.

Many Japanese have a friendly feeling for China and admire some of the new developments there under communism. They would like to trade with China, and that country needs many things the Japanese can make. But Communist policy is against giving any help to a country which is as resolutely democratic as postwar Japan. That being the case, our policy should certainly be to continue the close ties which have grown up between the Japanese and ourselves.

May Wreck Totalitarianism

Unless we deliberately reject the Japanese, unless we stupidly expect them to sit still and starve while we boycott their goods, as some southern states are doing, these energetic, fearless and united Asian people may turn out to be the rock on which the international expansion of totalitarianism will shatter.

The American occupation has created many irritations, as the Girard case should remind us. We ought to recognize that keeping the friendship of Japan will require us to return Okinawa and to insist that Russia return at least some of the Japanese territory she holds. We have supported Japan's entry into the United Nations and have encouraged the Philippines and other nations to resume friendly relations. And we should recognize how important it is to strengthen Japanese-American cultural relations.

Establishing New Standards

The Japanese people found their old world of emperor-worship and militaristic authority in ruins even before the war was ended. They have set up or are in the process of establishing new standards of behavior based on what they see of western standards. In other words, they are trying to adopt Christian ethics without Christianity. Less than one per cent of the Japanese are Christians, after three generations of modern missionary effort.

Here is where the churches can make a contribution of basic importance. If we could raise the proportion of Christians substantially in the next ten or twenty years, we would certainly be doing a favor to Japan and would be helping the purposes of God in history in ways far beyond our capacity to foresee.

This immediate extension of the Great Commission lays an obligation of special importance on cooperative Christianity in the United States. The United Church of Christ in Japan, or *Kyodan* as it is called, contains half the Protestant Christians in the country. It has in its leadership much more than half the well-trained Christian leadership. About 400 missionaries from the Christian churches (Disciples of Christ) and other National Council of Churches fellowships cooperate with the *Kyodan* and work under the direction of its boards and committees. But another 1,500 missionaries from fifty or sixty American sects, plus hundreds of less-educated Japanese ministers, refuse to cooperate with the *Kyodan* and they keep up a c stant drumfire of criticism of its activities and lead ship. Nowhere in the mission fields of the world is scandal of denominationalism more shamefully e dent than in Japan. It weakens and discredits whole Christian enterprise, the Gospel to which i our privilege to witness, and the Savior who is Japa hope and that of the world.

What can we do to bring to Japan the Christ faith which alone can give reality to the democra ethics and ideals which the Japanese seek to serve

We can send more of the right kind of missiona and support more adequately those who witness Christ in our behalf there already. In these days swift travel, more of us—and especially more Christ ministers and lay leaders—can visit Japan and stay l enough to form personal friendships with Japan churchmen. Of tourists there are enough, but of e bassies of reconciliation there are too few.

Leaders Could Meet

Then we can do more. Why could not the Nati al Council of Churches organize a Christian miss for the purpose of promoting ecumenical relations tween Japanese and American Christianity? Ove period of two or three years a succession of com sions could be organized and sent, so that a good cr section of American Christian leadership could m with Japanese churchmen with comparable responsi ities, working on problems we both face in church l

The Japanese and ourselves face problems in th logical education, in the adequate training of lay le ership, and in the church's schools and hospitals a social centers. By working together on these and ot matters, by encouraging two-way visitation, the cl cultural contacts between the Japanese and oursel would be strengthened by giving them a Christian c tent. And by growing together in the service of Ch in the church, we could develop a ministry of recon ation which could strengthen unity in the churches both sides of the Pacific.

A Modern Country

We must learn to think of Japan as a modern co try. It is modern in its technology, in its universal e cation which is producing a wholly literate populati in its newspapers, radio and television, in its meth of production, and in its thinking. The trend tow modernity has increased with a rush since the war

Surely the church of Christ should move to recog that Japan differs from other countries in this resp Others are moving in this direction, but Japan is ready a highly organized, industrious and capable tion. Which way will it go? Kagawa and the wh church in Japan are determined it will not return militarism, and so they oppose the repeal of Article of the postwar constitution which keeps Japan fr arming. They are also determined it must not a will not go toward communism. That leaves the v open for Japan to move in the direction God m want her to move.

American Christians should go more than half v to help Japan discover her true and wonderful desti

Home and Church Prepare Scientists

By RICHARD E. LENTZ*

HURCHES and church homes train scientists, too! A number of the qualifications of scientists such as America needs today can be developed within the Christian congregation and the Chris- family. Not everyone who calls for "quickie science ation" is aware of the significance of the church home in our current need.

uch of the discussion of recruiting scientists as- s the dominance of economic motivation. High- laries for scientists, larger scholarships for science rs in college, cash prizes to boys and girls of prom- hese provisions will attract present and future ers to careers in science. If this is true—and one co admit that there is much evidence to support a claim—what guarantee is there that scientists uited by mercenary or selfish incentives will de- themselves in their careers to matters of public ?

ren to a layman on the outside who has access to no rmation other than that which he reads in the paper, two facts are clear: first, science and scien- in this country today have more information and than they are willing to devote to national secur- *t the present price;* and second, inability or un- ngness of persons to together with others great common goals is pering scientific prog- fully as much as lack of urces or personnel. Both hese national weaknesses deep moral and reli- s implications.

ow is a scientist differ- from other people? Who scientist? A scientist is a miracle worker nor a uliar kind of person. Rare and important talents may possess, to be sure. Curiosity and self-reliance basic to his work. Talents, active curiosity and reliance depend largely upon family endowment training.

oday we are told that the crucial need in America or more scientists. Education and several other as- s of American life are being reviewed and no doubt undergo serious revision. It is important that rches see clearly the important functions of Chris- education in the church and home in the light ertain developments in public education. *Steward- and missionary and Christian eduation have be- e indispensable contributions of the churches to rity, peace and national welfare.*

he branches of science most emphasized today deal ctly with nature in tremendous and terrific pro- tions. We have all read recently such statements hese: "We can control life on this planet." "Man now the power to destroy mankind."

n times past it was adequate for us to remind those worked with natural resources that "the earth is Lord's." Now we must add, "the moon and stars belong to him." With our recently acquired knowledge and power we may enter a vast universe but enter it as irresponsible ingrates bent upon exploiting our larger resources for selfish ends.

The Christian home and Sunday church school have a double obligation at this point. They need to strengthen their emphasis upon the physical universe as God's creation. In home and church, waste and destruction need to be "trained out" in favor of reverent, grateful, responsible stewardship of things and influence.

In the second place there must be greater stress upon Christian vocation. Above the scientist's devotion to science must be the scientist's devotion to God! The awful potentialities inherent in modern scientific knowledge can be entrusted safely only to men and women who have committed their whole lives to God in service through their daily work.

Missionary education, broadly interpreted, is a major measure of peace in the world. Not only does it seek to influence for better the motives of people who might otherwise become enemies but more basically it attempts to develop mutual appreciation and fellowship relations with them. The only real preventative of war or violence is the existence of faith and good will among men. That has been one of the significant major results of missionary study and conversation by church groups and Christian families.

Appreciation for the physical universe and curiosity about it are fostered by Christian education in many ways both in the church school and in the Christian home. The simple activities and projects which are an important part of Christian education today make a great deal of group participation and individual responsibility for such participation.

Present-day Christian education especially is teaching children, young people and adults to work and play together. Because this training takes place within the context of the Christian religion and a church program, the togetherness so developed is directed toward a wholesome common goal. Emphasis upon full self-commitment to God as the objective of Christian education has become more and more prominent in recent years.

Perhaps the opening words of this article were misleading. It is not the responsibility of churches or church homes directly to train persons in the details or skills of science. It is their privilege and responsibility, however, to share prominently in the development of persons who later may become the scientists of the future.

And the contribution to that development made by the Christian church and family may well be the very factor which will determine the value to the nation or society of a whole scientific career. Let us not yield the field as Christian educators and homemakers exclusively to science education.

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r. Lentz is national director of the family life section in the depart- of religious education of The United Christian Missionary Society.

Witnessing in the City's Growing Suburban Area

By K. DEAN ECHOLS*

ON February 19, 1956, the inaugural service was held for Arden Christian Church, strategically located in the rapidly growing area northeast of Sacramento, California. In less than two years this enthusiastic new congregation has increased to more than 200 members, has completed construction of an attractive and functional first unit with 5,000 square feet of floor space, and has made a real impact on the community which it serves.

Two Years Old

There are many kinds of new churches in many different kinds of communities. The Arden Church is new in that the congregation was formed less than two years ago, but the nucleus group came to the new church from active relationships with other Christian churches in Sacramento. Most of the homes in this upper-middle-class suburban area are three to five years old, and homes are under construction constantly. It is a growing residential area with a minimum of business centers. Upon moving into this community, one feels friendliness in the casual, backyard-type living. Most of the families are young and have small or adolescent children, a factor which increases neighborliness.

Met Under Difficulties

During the first nine months, this spirited young congregation grew from 47 to 84 members under adverse conditions. For example, members met at 8:00 A.M. in a mortuary four miles from the church site and had space for only four church school classes which had to meet at the same time as the worship service. However, during this problem period, fellowship became the cohesive agent as the congregation shared innumerable tasks.

In its best sense, evangelism is the winning or restoring of people to a vital and loving relationship with God and man and to the service of Christ and his church. Any method that serves this end is an evangelistic procedure, and the Arden Church uses as many different approaches as our resources permit.

For several weeks prior to and following the building dedication program, the minister set up a calling program and rang doorbells in the church community. A brief but warm invitation to visit the new church was offered and a printed invitation to the dedication service was left at each house.

Lack of Time

There was no lack of prospects; the real problem was lack of time. Soon there was not enough time for the minister to follow up all the visitors in worship services, for one of the problems common to new churches is the office work load and the lack of professional secretarial help. An expanding program demanded more time for planning, and office routine cut directly into time formerly given to community cultivation. This problem is being alleviated by the assistance of a volunteer office staff which functions efficiently when properly trained.

A calling program was set up by the membership development department, and one night each week was scheduled for visiting. First calls were friendly visits upon those who had visited a church service, but no plea for membership was made. This first call produces valuable information for a later call—usually by the minister—which is concerned with membership.

Personal Concern

When personal concern is shown by both the lay visitor and the minister, evangelistic emphasis is seldom needed. A church reveals its intended relation to the community through its interest in persons and families. A lay team that studies and practices the art of calling can save the minister many unnecessary calls and can direct him to calls where he is needed.

*Mr. Echols is minister of Arden Christian Church, Sacramento, California.

The new church can take wort advantage of evangelism progra developed by the department church development and evangeli of The United Christian Missiona Society. Arden Church last spri participated in a city-wide simulta cous evangelism emphasis in whi David S. McNelly, associate secreta for evangelism of the United Socie directed a school of evangelism the Christian churches of the Sac mento area. This was a valuable perience for the lay people who ceived training which will re benefits for many years to come.

We are participating in the fi side evangelism pre-Easter progra of Disciples and have prepared

Effective Evangelism For Today

wide use in the immediate comm nity an attractive brochure telli in photographs and words the st of the church. Neighborhood lette will be sent to families in the ar giving a brief introduction to t church and an invitation to atte worship.

Influence of Members

The quiet but steady influence dedicated members is one of t best methods of evangelism. A co tact lens technician turned the co versation of a client and her paren toward his church. Quietly and wi out "high pressure" techniques, sincere witness made new and re ularly attending friends for t church. A church school teach keeps in touch with her pupils a makes personal calls in the hom of absentees. An inactive family th contacted is active again and h brought another family who wou not have come otherwise.

The church in which a visitor fe a warm and honest welcome is evangelistic church. At Arden, v itors are greeted at the door by a

ole dedicated to this important A blue ribbon is pinned on the or who is then asked to sign the t register. In this manner vis- are easily spotted in the congre- on, and members do not hesitate velcome them because chances embarrassment are few.

valuable contribution is made laywoman who writes a brief of welcome to each visitor. If ersonal call cannot be made the owing week, the visitor still re- es evidence of the church's con- soon after he first attends.

is the feeling at Arden Church a regular but "low pressure" ng program, resulting in a dy growth, is more desirable

o Ministers Discuss the portunities Confronting th the Historic Down- wn Congregation and the e Serving Growing Sub- ban Areas of the City

n an occasional concerted evange- c effort. The ever-present prob- of integration and conservation new members is handled more ly and effectively when the new nbers are received regularly and h few at a time.

The problem of conservation be- s as soon as the new member tes with the church. Follow- ough on new members will inte- te and conserve. The Arden urch uses the portfolio for new mbers, prepared by the depart- nt of church development and ngelism of the United Society, as opportunity to discuss the total gram of the church. A member the stewardship department ally assists in the call. He ex- ins the church finances and pre- ts a box of offering envelopes.

Increase of Fellowship

Regular "coffee hours" following worship service afford an excel- t opportunity to increase the fel- ship within the church. Being t at one or two coffee hours is a d way to get acquainted. A couple new in the church is teamed with an older member couple for best results.

A tremendous responsibility for the new church is in providing opportunities of service for many people who have not been active in church for some years, or who never "found" themselves in the larger city church. People seem more willing to accept jobs in the new church, partly because there may be no one else to do the job and partly because of the thrill of pioneering in a new enterprise.

Counseling Important

Suburban community residents are not without their personal problems, and the minister of a new church should be willing and able to counsel those in need. Counseling is time-consuming; it drains off much energy which would be spent in other projects; and it demands a great deal of study in preparation for the many kinds of domestic, personal and social problems. But the results are rewarding spiritually to the counselor and to the church. It makes little sense to spend much time in winning new members if you do not intend to spend time ministering to their needs.

In order to serve the community, the new church—with the nearest church a mile or more away—should be a place where people of different denominational backgrounds can feel comfortable. Arden Church has received many Presbyterians, Baptists, Methodists and others, and these persons have greatly enriched our fellowship.

We regard the worship service as vitally important to membership conservation. A well-planned order of worship, supported by good music and meaningful sermons, will conserve old members and attract new ones. It is not necessary to have a stiff, formal service in order for it to be dignified and orderly.

A steady program of publicity should not be neglected. Publicity does not have to be exaggerated to be effective. An attractive, well-edited mimeographed church paper published regularly is a "must" item for conservation and integration purposes. Regular articles in local newspapers are helpful to new families seeking a Christian church.

Ministry by Members

There is no one answer to the problems of evangelism and conservation of new members. The new church will experiment with many approaches until the right one for that community is found. One thing is certain: the primary requisite is a ministry by all members which has love for the church, loyalty to the Kingdom, concern for the individual, and a vital relationship with God.

Witnessing at the Center of the City

By PAUL S. STAUFFER*

EVERY Sunday morning Mr. and Mrs. William F. Loader, who live in a suburban area of Louisville, place their six children in the station wagon and drive to First Christian Church, where each member of the family attends a well-planned session of the church for two and one-half hours. Mr. and Mrs. Loader participate in the class for young parents and in addition meet once each week with a discussion group concerned with the problems of Christian family living.

If you ask these parents why they drive ten miles to attend this particular church, they will tell you how they visited many different congregations and decided that this was the church for them. It was the church that met their needs and provided a meaningful fellowship for their family.

We need to do some straight thinking about the role of the church in the city today. It is im-

*Mr. Stauffer is minister of First Christian Church, Louisville, Kentucky.

portant that we recognize the need for many different types of churches filling various roles. "First Church" —usually the historic congregation— is often located at the center of the city. However, its members are scattered over the entire community; but they continue to come to the center of the city because of the strategic location of the church. While our cities have grown, other strong churches have developed in important centers of population growth. Usually these churches serve one section of the city although their members may come from wide areas.

No Sense of Community

It is increasingly clear that city people go wherever they want to go for all types of services and activities. As far as the church is concerned, it is merely a matter of driving to the congregation of their choice. The sense of community does not exist in the city as we sometimes assume that it does, and therefore geographical areas mean little. The feeling of community is established when one becomes part of a group of people with common interests and concerns. The role of the church in the city is to create this sense of community.

As we think of the modern city we see that it is important that various types of churches exist. Some people prefer the suburban church close at hand, while others will drive miles to attend the church that seems to meet their needs better. We need to recognize that all of our churches in the city are partners in trying to serve the spiritual needs of the entire community.

Proper Attitude

In considering the evangelistic task of the church that is located at the center of the city, I would like to suggest that the first requirement for such a church is a proper attitude toward itself.

It is popular to talk about the problems of the city church. This writer has never known a church anywhere that did not have problems. Each church has its limitations and its difficulties. And as we think of the church at the center of the city it is especially important that we understand its opportunities as well as its problems. Such a church is in the midst of the greatest opportunity to serve people that exists anywhere.

Consider some of the advantages of the church that is centrally located. Such a congregation is usually well established and therefore has several assets that newer congregations lack. For one thing it usually has a great heritage and a position of leadership in the community. This is something that cannot be developed overnight but is the result of years of service in a community.

Leaders in all walks of life are attracted to such a church. They find here the kind of church which they are seeking. Its worship, its leadership, its program and its service appeal to a wide variety of people. In addition, such an established church has resources available to do the job and is able to conduct a full program that serves a wide range of human needs.

A Total Ministry

The responsibility of the church at the center of the city is to minister to many different people. Certainly such a church should minister to the area adjacent to it. In the church the writer serves in Louisville, we have a program of community outreach which serves boys and girls, young mothers and older citizens. Each day of the week these persons come to the church because of its central location. However, this isn't the only segment of the population served by such a church. As indicated at the first of this article, there are members who come from all sections of the city to attend "First Church," and the church must minister to the needs of all the people. Its program must not be underdeveloped or lop-sided. The church must face the challenge of a total ministry and must undertake it with enthusiasm.

An adequate program for the church at the center of the city includes many things. It must have a basic program of Christian education, with the finest facilities available. It must have an enthusiastic program for young people and young adults. Many single adults are at the center of the city seeking the ministry of the church. It is urgent that the church min ter to married couples. The str and strain of modern city livi makes it urgent that the church p vide a meaningful fellowship f parents with small children. U limited opportunities for serv are open in this field.

Evangelism Program

Finally, with all these basic fact in view, the church at the center the city must carry on a strong p gram of evangelism and members development.

Evangelism in the church is ways the result of an active and de cated membership. This is tr whether the church is in the cen of the city or in suburbia. It is pr ably necessary for the church at t center of the city to work more d gently to secure new members, b its resources and opportunities so much greater.

The first requirement for ev gelism is to know who the prosp tive members are. Until a city chu has devised some means of know who its prospective members are, i lost. The best source of informati comes from the people who atte the services of the church, and so system should be devised to keep touch with all such persons who prospective members.

Register Attendance

The registration of attendance one successful method of meet this problem. Beyond this the c church must make an effort to rea out into the community and disco prospective members. A commun census or a telephone survey helps meet this need. Prospective memb must be cultivated and made to f the warmth and fellowship of church.

After the city church secures n members, it is essential that an fective program of membership c tivation be developed to hold p ple in the fellowship. If more p ple go out the back door than co in the front, then we have inevita a dying church.

Truly the church at the center the city offers a thrilling challe today. The opportunities to witn for Christ are unlimited, and ministry of such a church reaches into the entire community.

—U. S. Army Photo

ilitary chaplain, with simple equipment, conducts a worship service for American troops stationed in Italy. Ap-imately one-fifth of the total budget of Disciples' Week of Compassion is earmarked for the military ministry.

Shepherds to the World

Disciples of Christ Show Concern Through Week of Compassion

HE Scriptures record that "When Jesus saw the multitudes he was moved with compassion, because they were distressed and scattered like sheep hout a shepherd." The scene which moved Jesus ompassion nearly two thousand years ago is magni- a thousand-fold today.

-Thirty million refugees are scattered across Europe, vded into Hong Kong and into areas in the Near t, Korea, Pakistan and Vietnam. Homeless, hope- people—sheep without a shepherd!

-Home to these uprooted persons may be a box, a paper shack, a tent, a rooftop or a cave. In Suwon, th Korea, there are about 8,000 families living in es dug in the ground. The refugees pile up dirt a roof and hang a piece of burlap over the door.

Homeless and Hungry

Iow can Americans understand what it means to homeless and hungry most of the time?

-Two out of three persons in the world are hungry ry day. Gray faces and glazed eyes . . . lethargy l sickness . . . beggary and deserted children.

-It is estimated that there are 600,000 children in lerprivileged areas who need assistance. Of the ,000 registered Arab refugees, more than half are ow the age of sixteen. In Hong Kong fifty per cent unable to attend school at any time. Last Christ- s one distribution of toys was made to a group of om 95 per cent had never before owned a toy.

—All of the hungry of the world are not refugees. Many are victims of natural disasters. In Pusan, South Korea, 35,000 were burned out. In Greece 40,000 were made homeless by earthquakes. In India 79 million people are faced with famine this year because of the worst drought in twenty years. The list is long.

Disciples of Christ *can* be shepherds to those in need around the world, and they do not need to be miracle-workers to accomplish this seemingly impossible task. The way is open. Voluntary agencies are already at work in all of these places of want, and they need only financial support to increase and continue their work of loving aid to those in need.

"Beyond Measure"

Disciples of Christ support these efforts through their annual Week of Compassion. When this offering is received in churches during the week of February 16-23, Disciples *will* minister to the needy across the world for another year. The theme this year is "Beyond Measure."

Nearly three-fourths of the Week of Compassion budget is used in this work with the hungry, homeless and jobless. Approximately one-fifth of the total budget is used to help provide a ministry for men in military service. The government has more men in uniform in more foreign countries than any government in history. These men need the ministry of the church, and the chaplains who perform this ministry

for them need the support of the churches.

An item in the Week of Compassion budget provides the only channel in the life of Disciples of Christ for helping struggling churches in oppressed areas where the brotherhood does not have mission congregations. Other support includes the American Bible Society's work of distributing the Scriptures, Japan International Christian University's constructive witness, the International YMCA and YWCA work, work camps, and the fraternal aid program for British Churches of Christ (Disciples).

The Week of Compassion came into being as a means of answering the numerous appeals that come to Disciples for relief, rehabilitation, ecumenical service, and the special ministries required in a military economy. It continues as an expression of a compassionate and concerned Christian people to a world of ever-increasing need.

—CWS Pho

ABOVE—These refugees are among millio across the world who receive help from concern Christians. War, political upheaval, natural d aster and other calamities have forced many pe sons to become homeless wanderers. Discipl of Christ and other communions which sha in special compassion offerings help to feed a clothe these people and to provide educatio rehabilitation, and also hope of resettlemen

ABOVE—A Korean widow is shown in this photo as she knits garments at a center in Chonjoo. Unable to provide for herself, she is learning new skills which will give her a small income and also relieve the boredom of inactivity which deadens life for those who must sit idly and wait upon the charity of others. Offerings from churches make rehabilitation centers possible in many areas, and persons of all ages find their lives much more interesting, meaningful and productive.

RIGHT—This child is a middle European refugee. She is about to drink a glass of milk provided for her at a refugee resettlement center. Nearly three-fourths of the 1958 Week of Compassion budget of $520,900 is used for this work with the hungry, homeless and jobless. Voluntary agencies with a world-wide program provide these services, and they need only financial support from Christian bodies each year to carry on this work and increase its effectiveness. Theme of Disciples' Week of Compassion, February 16-23, is "Beyond Measure."

ITORIAL NOTE: *is the sixth in eries of articles t the purposes, tions and serv- of the major co- ative boards of iples of Christ. ered in the work the five depart- ts in the division ome missions Christian educa- of The United stian Missionary ety, this discus- is the last of four les on this agency. The programs and services, con- ed by the various organizations in behalf of Chris- churches in the United States and Canada, are ribed through the comprehensive functions of key administrative personnel, necessarily greatly tened in this article.*

6. *They Work For You . . .*

Through Creative, Flexible Programs

By J. EDWARD MOSELEY

HE division of home missions and Christian education of The United Christian Missionary Society of Disciples of Christ is responsible for nal and field educational and service programs in istian churches. The work is conducted through five departments of religious education, church dopment and evangelism, missionary education, so- welfare, and institutional missions. The division's ctions have been correlated since 1956. (See Januissue of WORLD CALL.)

he respective executive secretaries for these departts are George Oliver Taylor, J. Clinton Bradshaw, s Genevieve Brown, Barton Hunter, and Mrs. Mary Dale. Each one is charged with administrative and rpretive responsibility for Christian missions and cation. They are assisted by thirty-eight national f members.

Departmental Approach Inconsistent

he departmental approach which has generally ked the programming for churches is somewhat onsistent with what is intended for the total church. e are moving toward a cooperative strategy," exined Mr. Bradshaw, "in which we cross departntal lines." He illustrated the matter with reference he First Christian Church, of Kansas City, Missouri. This congregation, in the heart of the downtown a, is facing difficult problems of the inner city. The nt Commission of Kansas City Christian Churches pealed to the social welfare department for aid in s church's situation. Heretofore, that department uld have done its best to provide guidance singlnded. Now when such a request for help is received the social welfare staff, the director of urban church rk is called in from another department for contation.

The department which receives the initial call for istance answers the request. In doing so, however, seeks to relate other program and service departments to providing an effective answer. Consequently, one or more departments may be involved in making studies and recommendations as the best answers to difficult problems are sought.

Another phase of the department of church development and evangelism's program also illustrates a more united approach to individual congregations. Advice concerning the establishment of a new church and the selection of its site, for instance, is done in cooperation with the state or area organization of Christian churches, plus the Board of Church Extension. The department's director of church establishment and the Board of Church Extension personnel keep each other informed in order to avoid duplication of effort. In addition, new church ministers are encouraged out of their experience to help develop strategies and policies for new churches.

Mr. Bradshaw's department has a staff of directors for programs which service urban and town and country churches plus mission congregations. There is provision for ministerial services, church administration and other phases of membership development, as well as for church establishment and maintenance.

In addition, there is the constant development of an overall program of simultaneous evangelism at city, district and state levels. A new technique for Disciples is "Fireside Evangelism" when prospective members of a congregation gather in a private home to talk informally about the church and its need for concerned and committed Christians.

Cooperation with Other Organizations

Most of this department's comprehensive program is done in cooperation with state and area organizations in the brotherhood. Both state and national personnel are drawn together in the Home and State Missions Planning Council for thorough program planning and development.

Details of the religious education program in individual congregations seldom reveal the constant study and experimentation which eventually assure better techniques and content. The department, under Mr. Taylor's general direction, seeks "to learn what's going on in public education. Much of this has to do with procedures, but we are also concerned with content," he stated. "In addition, we try to keep up with the implications of psychology and theology and gain an understanding of their insights."

"Our goals," he continued, "are no different than those of local churches. We're trying to help churches to achieve their goals." Therefore, he and the national directors of religious education are steadily involved

(*Continued on page* 34)

—Photo by K. C. Hendricks

Mrs. K. C. Hendricks (center), Disciples' missionary, and other teachers applaud the participants in the Field Day games of *Joshi Sei Gakuin* kindergarten.

Christian Schools Reach Out In Japan

IN America, you feel that school classrooms are overcrowded when you have thirty-five or forty students in a room. But in Japan we often have as many as sixty students in a room. If mission schools could have facilities as good as yours, what a wonderful thing it would be for the Christian education of Japanese youth," said Mrs. Masako Munakata, Japanese educator and church woman. Interviewed in Indianapolis last October, Mrs. Munakata was nearly ready to return to Japan after spending almost nine months in the United States.

Mrs. Munakata's visit was sponsored jointly by the division of world mission, the department of social welfare and the department of Christian Women's Fellowship of The United Christian Missionary Society. During her stay here she served as a member of a deputation team in a social action institute held in Columbia, Missouri, in March, 1957. (See article in June, 1957, issue of WORLD CALL.) She represented Japanese church women at the CWF Quadrennial Assembly at Purdue in June. She also attended many meetings and conferences and spoke at many local churches.

Mrs. Munakata has led a life of real Christian influence in Japan. She was born into a Buddhist family. During her studies at Tsuda College she came in contact with Christianity and was baptized in 1912.

In 1916 she became a teacher at *Joshi Sei Gakuin* (Margaret K. Long Girls' School), historically Disciples'-related school in Tokyo, and continued on the staff for twenty-five years. After her resignation she became a Commissioner of the Family Court in Tokyo where she was able to help many people rebuild a broken family life.

When the war was over, she returned to the staff of *Joshi Sei Gakuin* where she is now a part-time teacher and a serves on the board of trustees. She is national tre urer of the Women's Christian Temperance Union, active in women's work in the United Church of Chi in Japan, and is now president of the Christian Wo en's Fellowship in her local church. More informati about Mrs. Munakata can be found on the Wom and World Highways page of the December, 19 WORLD CALL.

In view of her long association with *Joshi Sei G uin,* Mrs. Munakata was glad to tell about the Chi tian education which boys and girls receive in missi schools in Japan and was well able to give a conc account of Christian activities in the school.

"At *Joshi Sei Gakuin* one hour of Bible study a we is required of all students throughout their sch career," Mrs. Munakata said. "All the students, Chi tian or not, are required to buy Bibles and use th in this course. Compulsory chapel services are h every morning at 8:00 A.M. Both teachers and stude

Mrs. Masako Munakata, well-known educator and church woman, addresses number of Japanese women at an evangelistic meeting on Hachijo Island, Tok

—Photo by K. C. Hend

rs. Masako Munakata, oted Church Woman nd Educator, Tells of urch Schools in Her ountry and How They xtend Their Influence

—Photo by Yasuo Takiguchi

Students at *Joshi Sei Gakuin* take part in a Bible class and discussion group led by one of the teachers in this historically Disciples'-related girls' school.

part in leading various phases of this service." it this is only a beginning in the long list of re- us activities which are sponsored by the school t tries to give the students an understanding of gospel of Christ.

ayer meetings are held once a week, before or school, in which both teachers and students par- ate. There are several religious clubs which the are free to join as an extra-curricular activity. se clubs meet once a week after school. Teachers e as leaders of the clubs which study the Bible and l discussions on religious questions. There is also active Young Women's Christian Association at school which carries on many service projects.

Another chance for the students to become ac- inted with Christianity comes during our weeks of gelistic emphasis," Mrs. Munakata pointed out. ese are held twice a year in June and November. ing these weeks, school starts half an hour earlier. cial speakers are invited, often outstanding ministers of near-by churches. On one day during the week Christian graduates of the school who are now in college return to tell what their religion means to them."

Six conferences are held during the summer vacation at Karuizawa, a noted scenic resort in the mountains. Here, among beautiful natural surroundings, students meet for a week of study and recreation and a demonstration of the Christian life.

Another interesting fact stated by Mrs. Munakata is that all students are required to attend a Christian church throughout their school career. Parents must promise to see that this requirement is met before their daughters are enrolled in the school.

"We are very proud of the fact," Mrs. Munakata continued, "that all the teachers in *Joshi Sei Gakuin* are Christian and can thus serve as worthy guides and counselors to the students. Eighteen members of the faculty are graduates of the school. There are sixty-four faculty members in all."

Asked about some of the problems which arise in the schools, Mrs. Munakata replied, "One of our greatest problems is the fact that while many parents approve of the Christian pattern of education and thus enroll their daughters at our school, they do not want their daughters to become Christian.

"During their school life, a great many girls are deeply attracted by Christianity and sincerely wish to become baptized members of the church. But in many cases their parents refuse to permit this. Both the girls and the parents are then very unhappy.

"We have noticed, though, that a large number of these girls who were not permitted to become Christians while they were in school later in life do become baptized and join the church."

CONTINUED

chers lead *Sei Gakuin* (Boys' School) students at an outdoor devotional serv- held during a summer conference. These are first-year junior high boys.

—Photo by Rokuro Ota

"Another interesting thing we have noticed," she said, "is that some of the girls who during their school years caused trouble and were the subject of much anxious care on the part of the teachers later accept Christianity. So the influence of the school must sink deep into their lives and come to flower at a later day."

There are more than two hundred Protestant Christian schools in Japan. These include primary schools, junior and senior high schools, junior colleges and universities. In these schools the emphasis is on character building and high academic standards. Moreover, Christian schools pioneered in higher education for women.

Mission work in Japan was at first largely evangelistic. But later schools were started for two reasons. First, it was necessary to train national leaders to take over the work of the church; and second, the schools were a means of bringing the gospel to the people through the medium of teaching English, which the students were eager to learn.

Disciples Founded Two Schools

There are two historically Disciples'-related schools in Japan. Both are located in Tokyo.

Sei Gakuin, the Boys' School, was established in 1906. As a government-registered school, it was not permitted to teach Bible or to carry on religious activities during school hours. All the religious instruction was extra-curricular.

By 1956 the enrollment was well over 900. Since the war there are no restrictions on Christian teaching, so the school conducts daily chapel services and weekly YMCA meetings. All students have one hour of Bible study a week. Iwao Hatanaka has been president of *Sei Gakuin* since 1951. Through the graduates of this school, who enter all areas of professional life, Christian influence has been spread far and wide in Japan.

Joshi Sei Gakuin was founded by Disciples' missionary Bertha Clawson in 1905. It began as a Bible school in rented quarters with an enrollment of twelve girls, and the first building was put up in 1907. Miss Clawson continued as president until 1924 when Yokichi Hirai took over the leadership of the growing school. He was succeeded on his death by Nobundo Oda in 1947.

More Than Thousand Students

There are now over 1,000 students in the six-year school of junior and senior high. Numbers of applicants are turned away each year because of lack of accommodations. Usually more than one-third of the graduating class each year are confessed Christians, and almost all the girls, after six years of Christian teaching, take the ideas and ideals of Christianity with them into their lives as homemakers.

In *Cross and Crisis in Japan,* the mission study book for this spring, Charles Iglehart states that the Christian influence exerted by the schools extends in some degree throughout Japan. Over the years, he says, probably one half of all additions to the church have come through the Christian schools.

Mrs. Masako Munakata exemplifies the dedicated teachers who have devoted their lives to further the spread of the Christian message in Japan.

THE number of women in the U.S. working outsi the home continues to rise. From March, 1956, March, 1957, the number employed increased appro mately one-half million. The total number emplo other than as homemakers for 1956 was about 22 m lion, which is just one-third of our entire worki force. Of these, 11 million are married and 6½ milli have children under 17 years of age in the home. reports the Women's Bureau of the U.S. Department Labor.

It goes on to say that in families where both h band and wife work in business or industry, the av age income per family for 1954 was $5,622. In famil where the wife did not work outside the home the erage income per family for 1954 was $4,326. In sho where the wife works outside the home she adds, an average, $1,296 per year to the family income.

What additional costs are incurred by the fam because of the wife's working outside the home not listed. When one thinks of baby sitters, carfa lunches, additional cleaning and clothes' bills, ca less and therefore expensive buying by hurried a harassed adults, one wonders how far the additio $1,296 per year would go. The long-run financial c tribution of employed mothers to their homes m be seriously questioned, therefore.

QUIETLY and unceremoniously the military dr seems to be bowing out of the American pictu In April of 1954 our total Armed Forces amounted 3,360,000 men. By 1955 they were down to appro mately 3,000,000 men. By 1958 they were still low In September, 1957, a 100,000-man cut in the Arm Forces reduced them to 2,600,000. Present Defe Department planning seems to indicate another cut about 100,000 men around the first of this year. Dr calls, meanwhile, grow smaller month by month. Wh is the significance of our dwindling Armed Forces a what does this mean for the draft?

(1) The emphasis upon missiles and automatic w fare holds little place for large armies.

(2) The Armed Forces' present demand for hig trained technicians makes the average draftee pre useless in terms of the kind of war envisioned Army and Air Force planners.

(3) Among the military there are a number w are frankly advocating a "small professional army" one to one and one-half million perpetuated by v unteers.

(4) The current emphasis on "budget cutting" Congress can only be met in any substantial way cuts in Armed Service spending (the *big* end of national budget).

(5) Public opinion generally has supported conscription idea only under the greatest possible p sure from the military.

There is, therefore, a real possibility of the end the draft when it comes up for reconsideration in C gress in 1959. Efforts by the churches and other gro to end the draft in 1959 could be attended with r chance of success.

ur Church
oks at Its—

Methods of Record-keeping

By SAMUEL F. PUGH*

HAT is the one important responsibility that people postpone until a more convenient time? Each reader will have his own answer. But to question, "What important responsibility do many *ches* postpone until a more convenient time?" would come a chorus answering, "Records!" Only w unusual churches have their records so well ned, so neatly kept and so nearly up-to-date that would not be embarrassed to have an efficient tary take them over.

hile there is no one right method for keeping rec- every church board should see that a system is ed and adapted to meet the needs of the church it serves. In setting up the system the following ld, in most cases, be included: Membership fig- and information, minutes of meetings, important rs and insurance policies, a record of evangelistic ts, net membership gain, important dates and ts in the life of the church, needs of members—in all information that may be needed at the end week, a year or a century.

Bring Records Up-to-date

the roll has not been kept up-to-date the depart- of membership should work with the church or office secretary to get the needed information. way is to secure a 6 X 9 or 5 X 7 card on which be spaces for all pertinent information about each ber. By means of a visit in the home or by tele- ne conversation, volunteer workers can secure the led information in two or three weeks' time. Let e known that the church is making an attempt to g its records up-to-date and that callers will be ng for complete data on behalf of the church.

act should be used in making such calls, for if the has been neglected the caller may be inquiring t persons deceased, or young persons who have ried, or families who have moved out of the com- ity.

o bring the membership roll up-to-date a special mpt should be made to get full information about bers who have moved to another community but have not transferred their church membership. information should also be secured about those , though still in the community, have become in- rent or antagonistic toward the church. It will be easy to trace the whereabouts of members who changed name or address or church affiliation over a period of months or years, but it must be done. On the committee to review and correct the roll should be some persons who are well acquainted with the membership and who know the community.

Several telephone calls, notices in the church news- letter, a check of the telephone book and city direc- tory, and a visit to former neighbors of the "missing" family should give some clues. Or a letter sent to the last known address and marked "Return postage guar- anteed" may bring the present address. The job is not finished until every member is located—and contacted.

Roll Book Necessary

A church should use some kind of a permanently bound membership roll book in which to record, in numerical order, every new member who comes into the church fellowship. *Cards* may be misplaced, but in a *bound* record book, reference may be made years afterward when information is needed in regard to date of baptism, reason for removal, or membership transfer to another church.

At the same time a record should be kept of at- tendance at worship, church school and special events. A set of graphs showing attendance, new members, size of budget, or any other series of numerical figures is vivid evidence of a church's progress or lack of it. Such graphs can reveal the story of a local congregation over a year or a century and should be used in every church.

Pastor's Records

While the pastor should not be the one to keep the records of the church, certainly he will wish to keep his own records as well as encourage effective record- keeping by the church. In his daily calendar or some other convenient place he will wish to keep a list of calls he makes each day. Likewise his counseling ap- pointments, the weddings and funerals he conducts, sermons, speaking engagements, meetings—all are a part of a minister's report at each board meeting and at the annual meeting of the congregation.

If one were to set down a few basic principles to re- member in seeking to improve the records of his church, the following might be included:

—Let the general board in open discussion list the items that need to be listed and recorded. On such a list might appear the membership roll (by individuals and by families), active and inactive members, non- residents, colony or zone listings, homebound or shut- ins, deceased or unknown (or addresses unknown), the handicapped, prospects, college students and service

Mr. Pugh is national director of church development of The United tian Missionary Society. This is one in a series of articles dealing with ems faced by congregations.

personnel, removals, statistics on special events, and projects of historical interest to members.

—Assign persons to be responsible for the various records to be kept. The church clerk, the department of membership, the office secretary, and the pastor are largely concerned with the responsibility.

—Secure adequate files, cabinets, cards, and personnel to do the work. All except the largest churches will find the Christian Board of Publication materials sufficient. Large churches may wish to have a filing equipment company such as Remington-Rand (Kardex), McBee (Keysort), or Diebold (Rotary Card Files) prepare a file for their special needs.

—Observe rules of accuracy, neatness and promptness in working on any of the records of the church.

—Establish a system of getting information to church office, minister, classes, departments, and the congregation when there is a change in the records. Whatever the method—a set of postal cards ready for mailing, carbon copies placed in the workers' mail boxes, or telephone calls made week by week—let it be followed religiously.

Files Should Be Restricted

Restrict the use of files to authorized persons and refrain from borrowing cards from any file. Instead, make a copy of the needed information.

—Notify other churches when their members move to your community and transfer their membership to your church.

—Urge each class and organization to keep its records systematically and to submit annual reports for filing.

—Compile facts and figures at the end of each fiscal year. Enter them in a record book where they may be kept indefinitely.

—Keep records of a personal nature under lock and key. It is well to use a code system rather than to write out information of a private and personal nature.

—Keep important records and papers, including the membership roll, in a fireproof safe in the church office. Insurance policies, deeds and contracts should be kept in a safe deposit box at the bank.

Keep Duplicate Copy

—See that there is a duplicate copy of the church roll and records; and keep the duplicate in a different place from the original.

—Appoint a church historian to keep a scrapbook of clippings, pictures, dates, and achievements across the years.

Why does a church need records? It needs them partly to see itself in perspective and know whether it is growing or receding numerically, but also to make its work easier and more efficient. Also to reveal its basic honesty a church should keep its financial records in such an efficient manner that they may be audited at any time. A church that has its records always in order is apt to have its program in order, too.

Now is the time for a new resolve on the part of the reader. The resolve: To offer assistance in bringing the church membership roll up-to-date and to use systematic methods to keep any records for which the reader may be responsible.

BOOK CHAT
By C.E. LEMMON

THE next time someone comes to you asking for formation about Disciples of Christ and what t stand for, just hand them a copy of Hampton Ada new book, *Why I Am A Disciple of Christ.* It is a m readable and interesting testimony, autobiograph in form, constituting a clear picture of Disciples' c victions and ideals. Dr. Adams does not try to h the fact that he is a liberal, and his interpretation that cast of thought, though he is careful to m allowances for more conservative interpretations our position as a people.

Adams united with his mother's church when he an adolescent boy, had the background of a cultu Christian home, attended a Disciples' college and se nary with a year's work at the Yale Divinity Scho and has held large and important pastorates. In narrative of his own experiences he expresses his c victions about the Lord's Supper, baptism, the cond of the local church, and the organized life of brotherhood, weaving into his narrative considera historical material about Disciples. He takes a n sacramentarian position regarding the ordinan stressing the freedom and fellowship of Disciples. would carry most liberal Disciples with him and e conservative brethren would not be offended by interpretations.

Dr. Adams is an enthusiastic "ecumenical" Disci Since the days of Peter Ainslie, no man among us been closer to the ecumenical movement. In this m ter he is far ahead of many of his brethren. He hopeful that Disciples may move into the direction participation in the United Church recently form by the union of the Congregational Christian a Evangelical and Reformed churches. A great deal grass-roots work needs to be done before that can accomplished.

SIMILAR in tone and equally good in literary ish, but very different in content, is John McC Krumm's *Why I Am An Episcopalian.* Dr. Krum got into the Protestant Episcopal church by way o boys' choir and found it congenial. He places stro emphasis on the "objectivity of Christian worshi the use of the Prayer Book, the value of the sac ments, the sense of history, the receptivity to intell tual growth, the hospitality of the church to vario conceptions of Christian truth.

On the other hand, the author has disarmed critics by pointing out rather caustically some of faults of the Episcopal brethren in their frequent o plays of ecclesiastical arrogance. He feels that the P testant Episcopal church has a part to play in bridg over the gap between the Catholic and Protestant pressions of faith. He properly points out the pl that Episcopal leaders have had in the developing e menical movement and comes to the interesting c clusion, "Indeed no other religious body except Disciples of Christ can claim to have done more." T book is characterized by enthusiasm and wit.

Kenneth A. Kuntz is known as a practical a down-to-earth preacher. He has used this homileti

(*Continued on page* 42)

—RNS Photo

Disciples of Christ march in the procession which was a part of the opening service of the St. Louis NCC Assembly.

Oneness in St. Louis

Churches Evaluate and Strengthen United Program at NCC Assembly

WITH an emphasis on oneness in Christ—among churches, races and nations—representa-es of thirty American commu-ns met in St. Louis in December. e occasion was the six-day meet-of the General Assembly of the tional Council of Churches of rist in the U.S.A.

The General Assembly, compris-800 official delegates and 1,200 her representatives, meets once h three years. It is designed as a ss-meeting convention in which the varied programs and con-ns of the National Council are ced dramatically on exhibit be-e the member churches and the neral public. Here delegates have e opportunity to review reports, ct leaders, survey broad accom-shments and lay plans for the fu-re.

Not the least in importance at St. uis was the passage of resolutions urgent issues before the churches. these resolutions the Assembly

- called upon member churches recognize the importance of endment of the 1952 Immigra-n and Nationality Act to elimi-te discrimination based on race, color and sex, to revise the national origins quota system, and to further liberalize the laws to permit entry of more qualified immigrants;

- reaffirmed the General Assembly's "renunciation of the pattern of racial segregation, both in the churches and in society, as a violation of the gospel of love and human brotherhood";

- expressed encouragement to the labor union movement in its efforts to rid itself of "various corrupt and racketeering elements that seek to benefit by association with decent labor unions";

- advocated balanced, expanding programs of international aid and trade "to the end that in this interdependent world its various peoples, all created and cared for by God, may have a more abundant life, with more well-being, knowledge, justice, freedom and peace";

- urged churchmen to recognize the importance of freedom for any legitimate voluntary association which seeks social change under Constitutional guarantees (such as the National Association for the Advancement of Colored People, now under fire in some areas);

- expressed its concern that "the moral issues be clearly set forth in the issue of the retention or return of alien properties in the United States seized during World War II";

- called for redoubled efforts "to realize the final goal of world-wide disarmament in the framework of the United Nations."

At the final General Assembly session on December 6 the delegates approved a message to the 37,868,493 members of constituent churches. The message called for "support and strengthening of all expressions of basic unity in Christ wherever his people work or worship, act or serve in his name and spirit."

Looking at the whole human being in today's broken world, the message recognized the pressures, overstimulation and tensions which make contemporary man appear "sometimes less than human."

"These hazards are increased by a society in which sheer bigness, rapid change and the loss of control over the very means of control . . . spell moral ambiguity and spiritual

despair," the message declares. "All the double-mindedness and undue self-concern must go," it continues, "for our Lord says, 'Do not be anxious. . . .' Only so can man find the true selfhood and final security which are in Jesus Christ."

The message concludes: "We need not wait until complete unity is reached before we begin to realize the wholeness of life which God offers us. . . . We are called to show forth the coming of the Lord. . . . In this assurance we move forward together."

THIRTY-TWO laymen and ministers represented Disciples of Christ at the General Assembly through the International Convention. Each delegate was assigned to one of the four divisions which held separate meetings during the Assembly—Christian education, Christian life and work, foreign missions, and home missions. In addition, a number served as consultants or attended as accredited visitors. Full sessions for all representatives and guests were held for major addresses and business deliberations.

Spacious Kiel Auditorium—where Disciples of Christ will hold their 1958 International Convention Assembly—was alive with activity. Its opera house and main arena, and its four smaller assembly halls were scenes of varied programs, some designed especially for visitors. In the hallway exhibits, delegates browsed among books, talked with agency representatives, and had an opportunity of meeting some of the several hundred staff executives who direct the National Council's program.

Some seventy-five different areas of concern are cared for through National Council programming. On December 4 the delegates met in twenty-one different groups to appraise these programs which the churches carry on together. The programs range from audio-visuals and church building to refugee aid and migrant work and literacy. The nation's largest religious organization, the National Council has 303 separate departments and a staff of 655. Some 5,400 laymen and ministers serve on committees and boards.

THROUGH General Assembly action, four communions were brought into membership of the National Council. They brought the total of constituent bodies to thirty-four. Membership was given to the Diocese of the Armenian Church in North America, the Polish National Catholic Church of America, the Free Magyar Reformed Church in America, and the Serbian Eastern Orthodox Church.

On the opening night of the Assembly, outgoing president Eugene Carson Blake, in his address, "Good Faith," called for a new faith of man in man, since skepticism and mistrust are rending the world apart.

Faith is the key to the problem of world and national politics today, Dr. Blake declared, citing that the free world faces as true a crisis "in continuing 100 per cent skepticism of totalitarian communism as in believing all the protestations of peaceful intentions coming from the Kremlin."

"Our only long range hope must be that God is powerful enough somehow, some way to convert the Communists," he said. "And while we work and pray for that, we must pray that the world's actions may be good and wise enough that God may be able to bring to us his renewal and salvation rather than his judgment."

The National Council leader—the third to serve in this key honorary post—expressed his grave concern that of all the failures and weaknesses of the Christian church, "there is none today more costly to our cause than lack of faith in one another."

Dr. Blake pointed out that even in our churches "and in such a large Christian organization as the National Council of Churches, skepticism and hypocrisy appear with blighting and crippling effects."

"There is distrust between ministers and laity—the distrust goes both ways" he said. "There is distrust between ecclesiastical officials and ordinary pastors—the grassroots and the 'hierarchies.' There is distrust of our conservative constituency by the liberals, theological and political and the opposite. There is distrust between North and South, Eastern seaboard and Middle West, between white and black, between thinkers and doers, activists and mystics, catholic and evangelical, liturgists and free worshipers, rich and not so rich, managers and laborers, owners and wage earners, old and young, men and women."

DR. Blake emphasized that he was not speaking of mere differences of opinion or of convictions, but of mistrust of the integrity and Christianity of those persons who hold to the differences.

"So long as a church is a church and not a sect," he said, "there will be room in it for a wide variety of conviction and practice, and its life should be enriched by the dialogue that continually goes on among its members."

The answer is contained, he said, in his text from I Corinthians: "Love believes all things."

A message from President Eisenhower was read during the Assembly.

The President wants the churches of America to "speak up clear and strong," said a White House spokesman who d livered the message to the delegates.

Frederic Fox, a minister on the Pre dent's staff, declared:

"The President knows that the health our democracy depends upon truth free expressed—the bitter truth as well as t sweet—judgment as well as praise—and t free churches of America have a prime r sponsibility to make plain to us the wor of the Lord—by precept and by example."

Mr. Fox read a message from Preside Eisenhower who declared that churches "s the needs of all people and are free to ur upon us the world responsibilities whic are concomitant with our power."

AT the same time, equipped with deo insight, you assure us that our outwa programs of security and defense must matched with inward signs of justice an charity at home," the President wrote.

"As you teach the brotherhood of ma each American citizen being assured of a equal opportunity to grow and serve th common good, you enable us to advance th welfare of all.

"It is a privilege to send you my be wishes for a memorable triennial meetin When you meet again three years fro now, I hope I will be able to report tha our nation and the world are closer to thos peaceful goals which inspire all men o good will."

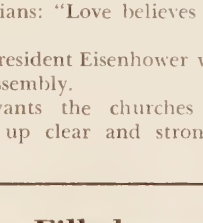
In its reply to the President the Assembl declared that it had given "careful consi eration to the matters you urged upon ou attention," and expressed gratification a the President's speedy recuperation.

In other activities at the General As sembly, scholar Luther A. Weigle was hon ored for his contributions to the publica tion of the five-year-old Revised Standar Version of the Bible and also the RS Apocrypha, which was published this pas September. Tributes were also paid to Ros well P. Barnes, outgoing associate genera secretary of the National Council wh joined the United States Conference of th World Council of Churches in January, an to fourteen retiring staff members.

IN other addresses during the Genera Assembly, delegates heard these pene trating comments:

- "The danger [in the Sputnik Age] lie not in fantastic achievements but in fan tastic human reactions. . . . We seem to b acting like spiritual adolescents at a time o scientific maturity." *(O. Frederick Nolde)*
- "A world which regards its not im probable extinction as being as pointless a stepping in front of a bus needs the minis try of a church which has something to sa more relevant than a denunciation of cock tail parties." *(Truman B. Douglass)*
- "It is probably true to say that there would be no crisis in race relations if the Negro continued to think of himself in in ferior terms and patiently accepted injustice and exploitation." *(Martin Luther King, Jr.)*
- "Our appeals to the world to preserve values such as justice, freedom and human rights will carry no content to the millions of people for whom these are simply empty words, unless we are able to give reality to the witness of our faith." *(Colin W. Williams)*

Offices Filled



Dr. Dahlberg

Edwin T. Dahlberg, Baptist minister of St. Louis, was elected president of the National Council of Churches at its triennial General Assembly. The voting followed recommendation by the nominating committee headed by Gaines M. Cook, executive secretary of the International Convention of Christian Churches. A Disciple, Roy G. Ross, was re-elected general secretary of the National Council, and two Disciples were named vice-presidents. (See photos and news story on page 4.)

Diamond Jubilee in India

Disciples of Christ Mission Celebrates Seventy-fifth Anniversary

By LETA MAY BROWN*

THE Disciples of Christ Mission in India recently completed the celebration of its seventy-fifth anniversary. On November 7, 1882, the first missionaries appointed for work in India reached Bombay. Two women were under appointment by the Christian Woman's Board of Missions. Two couples came under the Foreign Christian Missionary Society. Since that seventy-five years ago, the work has grown and developed to its present status.

The celebrations began early in November in the local churches. The church at Delhi held a gala day on November 6, the latest date reported. All stations sent reports of their programs to the convention in Jabalpur.

The diamond jubilee convention was held in Jabalpur from November 12 to November 17, opening with the brief Mission Convention assembly on November 12. Mrs. Kenneth W. Bonham, missionary, was the chairman of the total program.

In 1953 the Mission in India (largely representing missionaries) and the Convention of Churches in India (representing Indian nationals) drew up a scheme for merger. In 1954 a plan for this unification was presented, a constitution was prepared, and the two separate bodies agreed to study for a year. In February, 1955, the constitution was unanimously accepted by both groups. The new body formed is called the Church in India. Its existence means that Indian Christians have assumed great responsibility for the ongoing of the work.

The Mission has turned over to the Church in India—and thus to the hands of nationals—much of the conduct of mission work except that which pertains to property and legal matters. So the Mission Convention assembly was short, ending on November 13. Similarly, the session of the old Convention of Churches was of equally short duration, since it has passed on to the young Church in India the work it formerly directed.

Eventually, when all arrangements—legal and otherwise—have been completed, it will no longer be necessary to hold three separate sessions of convention.

Some of the delegates were members of all three conventions. All who came were welcome to attend any of the sessions, but voting was limited to elected members only. It is impossible to have other than a delegate convention in India since arrangements for eating and sleeping accommodations cannot be made for a larger group.

THE diamond jubilee program was directed toward the theme of the seventy-five years of Disciples' work in India, "Hitherto Hath the Lord Led Us." The theme song for the program was "Lead On, O King Eternal," which had been translated into Hindi for sessions where this tongue was used.

The chairman, Mrs. Bonham, said, "We may question the immediate future but never the ultimate. Missions at the crossroads? Yes, missions are always there."

The theme for the four morning devotions followed the same thought. Mrs. H. M. Reynolds, the writer, Victor Rambo and L. Franklin White sought to bring a word of confidence, hope and rejoicing amid difficulty to those who attended.

OTHER speakers directed the thoughts of delegates to the history of the Mission. H. M. Reynolds spoke on "Seventy-five Years of Preaching." In like manner P. D. Sukhnandan and M. M. Scott, both Indian leaders, discussed healing and teaching, respectively. Miss Ethel Shreve, missionary, addressed the group on "Women's Work, Then and Now."

The convention was honored by the visit from the executive chairman of the division of world mission of The United Christian Missionary Society, Virgil A. Sly, who also is the secretary directly responsible for the work in India.

Dr. Sly was with us in September, 1956, when we began a study of the strategy of missions. On his second visit to India, we continued that study of the great challenging questions which confront missions in India today. The three addresses which Dr. Sly gave were challenging and thought-producing. His deep concern for the ongoing of God's kingdom in India gives us all assurance that the United Society is behind us and supporting this work. We were blessed by his presence among us.

Two other visitors from the United States were among the speakers on the diamond jubilee program. James D. Wyker, a minister of Disciples of Christ, has been in Pakistan helping with the establishment of

*Miss Brown is a missionary in India with The United Christian Missionary Society.

Delegates attending the seventy-fifth anniversary convention in Jabalpur, India, November 12-17, pose for this formal portrait. A similar photo taken at the convention in 1932 showed 74 persons, of whom only 9 were Indians. Of the 111 in this photo, 75 are Indians and 36 are missionaries. Observers point out that this indicates growth in local responsibility.

cooperatives among struggling Christian communities. He was sent under the auspices of the Council on Christian Unity and is supported with Week of Compassion funds. During a very brief visit to Jabalpur, Mr. Wyker spoke on cooperatives, stressing that they "can only be established where there is mutual trust and integrity."

H. Parr Armstrong, another minister, was visiting the various stations of the India mission field with his wife and son. The Armstrongs are the parents of Mrs. Lew Davis, missionary in Diptipur, Orissa. Mr. Armstrong brought two deeply spiritual messages, and Mrs. Armstrong brought an inspiring message to the C.W.F. of India and greetings from other groups in the lands they had just recently visited and from such groups in the United States.

THE former and now re-elected Mission secretary, Kenneth L. Potee, and Mrs. Potee had just returned from a year's furlough in the United States. He gave a stimulating address on "A Continuing Partnership of Church and Mission." It was good to have his parliamentarian mind with us once again to help with knotty problems that arose in the business sessions. Mrs. Potee is an ideal hostess, untiring in her concern for the comfort and well-being of all delegates and visitors. The task of care for so many in inadequate surroundings is tremendous. The pastor of the Jabalpur church, J. Wellington Tudu, was her right-hand man.

On Saturday night a historical pageant, "The Light of the World," was presented. It was supposed to tell the story of the seventy-five years of work in India, but there was much more left out than put in. No one except those who did it can ever imagine the hours of hard work it took to prepare the pageant, the hours of study spent on Mission papers and reports, and the hours consumed in getting the manuscript translated into Hindi and then copied.

Each station was represented among those who had a part in the pageant. During the long full program of convention there was little time for practice. One evening was left free for rehearsal, but that was too short a time for a full-dress rehearsal. But in spite of all those difficulties, those who witnessed it were generous in their praise.

SUNDAY'S program was a fitting climax for our week's activities. At the morning Hindustani service Peter Solomon gave the message. That was followed by an ordination service that left us all deeply moved.

There were several candidates for ordination—Dr. Philip James of the Mungeli Christian Hospital; Shri I. P. Andrews, graduate of Leonard Theological College in Jabalpur and now field representative of the India Sunday School Union; and Shri Philemon Panna Lal, also a graduate of Leonard Theological College and now pastor in Bhilai, where the Russians are helping India build a tremendous steel industry. The fouth candidate was Shri Prem Austin, pastor of the church at Harda.

It was a week of mountain-top experiences, from which we all were loath to descend into the lowland of our daily tasks. We felt that really God had done great things through us, and we were glad.

Your Child— and Missions

A Concerned Father of a Six-year-old Reminds Parents that Lasting Attitudes Develop Early

By JAMES W. CARTY, JR.*

TWO African brothers were herding cattle in the bush country of central Tanganyika in the eastern part of the continent. One boy, aged 6, halted abruptly. His eyes focused upon a small granite rock: it resembled a small lion.

To the lad, the animal was a sign of strength. He wanted to wear the stone around his neck—as a charm to protect him. He did not see a cobra lurking by. But his older brother did. He lunged through the air and knocked his younger brother out of the way, before he could be bitten.

"Run," the older boy shouted.

And run they did!

They escaped. And later they brought back a missionary who killed the snake.

This tale of danger and heroism is one which I recount often to my six-year-old daughter, Cynthia. She is especially fond of this account of courage, bravery and Christian concern of a child who lives on the mission field.

From this and other stories which I tell her—tales which I heard on a trip to East Africa—Cynthia gets a sense of spiritual kinship with boys and girls of other lands. She sees that they share the same emotions, the same dreams, similar desires and fears and hopes. But more—Cynthia knows they have the same longing for God.

THESE bed-time stories illustrate one approach toward bringing the world closer to our home.

Sometimes the stories are sad. One of my accounts centers around a picture I took of a grave in front of a church. There was buried a child—the victim of a disease that took its toll because of insufficient medical care.

By this account I illustrate to my daughter the need for the healing ministry of medicine.

Other of my adventure stories include the struggles of a pagan girl to become Christian. Her father was a former tribal chieftain who turned from Christianity to the faith of Islam. He let his girl attend a mission school—that is, until she expressed a desire to be baptized and to become a teacher.

Then he brought her home and locked her up. This occurred shortly before his fatal illness. The girl escaped several times —while her father was sick—and ran to the mission school in an attempt to regain entrance. Always she was brought forcibly back to the tribal home.

Then her father passed away, and brother—her uncle—let the girl return the mission school to prepare herself to a Christian teacher.

In other ways I endeavor to help Cynt learn about missionaries and the peo they serve. Some of these are

- through prayer for our living li missionaries;
- through reading books to her abo children and adults of far-away lands a other cultures;
- through pointing out to her the m of the world which is attached, by Scot tape, to the wall of her room; and
- through television programs of d ferent nations.

BUT Cynthia has more than second-ha contact with missionaries. There is missionary family living in our city as t father, on furlough, pursues further gra uate work at a college.

We eat together—in their home or ou The children play together. Through the children who have lived and played a eaten with boys and girls in another cou try, my daughter learns what others e wear and play and also learns of their r ligion.

But so that missions will not seem li a venture involving only far-off people, m wife and I see that our daughter kno about the needy places in our communi She helps prepare baskets of food a clothing for the people of the underd veloped neighborhoods which are a part our community.

Some day Cynthia will go to a summ camp—and there, I pray, she will get deeper understanding of home or wor missions work. Meanwhile, we are tryi to see that such work is familiar, n strange, to our daughter.

What about your child and missions?

DO you encourage your boy and girl learn about different people, in bo your church and home?

Do you engender a feeling of good w toward people of all skin color and natio ality and background?

The world missions movement begins home—in your attitudes toward educati your children about the worth and digni and needs of others.

Those who have developed missions att tudes in childhood will keep them throug out life. They will be ambassadors f Christ—in the neighborhood and in t far corners of the world.

*Mr. Carty is religious news editor of The Nashville Tennessean and an ordained minister of Disciples of Christ.

At left workers of the Allahabad Agricultural Institute extension in Takhatpur, India, start out for near-by villages to distribute fruit tree plants.

—Photo by H. M. Reynolds

Hope for Rural India

Christian Agricultural Institute Helps Villagers

By HERMAN M. REYNOLDS

ITORIAL NOTE: *Mr. Reynolds, mission- in India with The United Christian onary Society, tells of recent develop- s at the Allahabad Agricultural In- te, a cooperative institution in which ples of Christ participate. Situated at unction of two of India's sacred rivers, Ganges and the Jumna, the Institute sters effectively to India's pressing s for better food and better farmers. extension is located in Takhatpur, a er of Disciples' work. Disciples sponsor bundant Life Program in this area and erate with the Allahabad extension kers.*

HIS year the extension service of the Allahabad Agricultural Institute has really begun a church-wide program. K. Sadhu, the agricultural advisor, is ng to provide fruit trees for every Chris- home of the area. The extension work been going on for several years, but is the first time such an ambitious gram has been attempted.

eds of papaya trees and little pots of on, orange or mango trees surround center in Takhatpur. Many of these planted in little earthen pots, and when y get about six inches or more high y are distributed. A part of Mr. Sadhu's n and the Abundant Life Program kers deliver these little pots to the r-by homes on the back carriers of cles, or the village people come and the pots on their heads. For distant es the trees are transported by jeeps other vehicles.

ust as important a part of this work he spreading of the Japanese method planting rice. Rice is sometimes broad- in the fields. This does not produce a high yield. A better method is the transplanting of the rice.

The Japanese method is the transplanting method plus proper fertilizing. And the plants are placed the proper distance apart instead of too close together. The results are in many cases between ten and twenty times the yield obtained by the other methods. Now many farmers are adopting this method. If any farmer wishes to learn about this method, workers will go and show him step by step how to do it, and thus the farmer becomes a demonstrator to others.

Many types of rice seed are raised here and at our Fosterpur farm, and also some are obtained from the government and distributed to the farmers of this area. Now they come from distances of many miles asking for seed.

Garden vegetables are raised here also; improved seed is planted and the plants distributed to those who want them. This service is invaluable to village Christians who have a space for gardening.

Breeding Program at Center

There also is a breeding program at the center. This improves the cattle and insures more milk from the number of cattle owned.

The Abundant Life workers, in addition to helping Mr. Sadhu in the distribution of these plants and trees, are doing a fine job in the villages in regard to adult literacy, recreation, sanitation and better health.

This program will raise the economic level and health level of the village people and make it possible for them to have a little more to eat, a better diet and, consequently, better health. This is indeed a great blessing. We thank God for this outreach of this extension work of the Agricultural Institute at Allahabad and the cooperation of the Abundant Life workers in helping to spread the blessings of a better farm life to every Christian home in the area. God bless the church for such a program.

Allahabad Director Tells of Program

THREE main purposes guide the program of the Allahabad Agricultural Institute. This is the report of Henry Azariah, executive head of the Institute and one of the leading Christians of India. Dr. Azariah was in Indianapolis in November, visiting with staff of The United Christian Missionary Society. Disciples share in the cooperative program of the Allahabad Institute through the United Society.

The Institute, says Dr. Azariah, seeks to improve rural life, to be an international Christian agricultural center, and to serve as a Christian influence for the whole of India.

Below, Dr. Azariah points to the location of the Allahabad Institute on a Missions Building map.

—World Call Photo

Some 429 students are enrolled in the Institute this year, he says. Forty-seven come from outside India.

The Institute has ten departments, including one for extension service and literacy work.

One of the important developments reported by the Indian churchman is the acceptance across India of the improved plow and also the modern techniques of farming promoted by the Institute's experts.

Some 50,000 improved plows, manufactured at the Institute, are in use. This has helped greatly, Dr. Azariah reports, but the reverence of Indians for animals still is a barrier to progress, because devout Hindus will not slaughter cattle.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

JOHN E. Weems, formerly director of admissions and placement, has been appointed to the position of director of student services. Mr. Weems will coordinate such student programs as admissions, housing, placement, health, social affairs, religious activities, campus government, fraternities and sororities, testing, orientation, the student center, student records, and counseling.

The annual North Carolina Christian Youth Fellowship Convention was held on the campus and in Wilson's First Christian Church. Dr. Arthur D. Wenger addressed the youth. Bernard Meece of Wilson, director of Christian education for the Christian churches of the state, was also a speaker. James Ballinger of Indianapolis, Ind., national director of youth work for The United Christian Missionary Society, was a guest leader.

Bethany College
Bethany, West Virginia

Members of the Alumni Council have approved a $30,000 goal for the 1958 Living Endowment Fund campaign. A goal of 1,200 contributors was also set. Seven hundred alumni contributed to the fund last year.

The Danforth Foundation has selected Bethany College as one of 25 liberal arts colleges in America to participate in a three-weeks' workshop on higher education in Colorado Springs, Colo., this summer.

The college has received a check for $6,270 from the estate of the late Harriet B. Errett of Carbondale, Ill. Miss Errett's mother, Mrs. Salina Bakewell Errett, was a niece of Alexander Campbell.

Dr. Perry E. Gresham is to represent Disciples of Christ on the newly-formed clergy-industry relations advisory committee of the National Association of Manufacturers.

Chapman College
Orange, California

Dr. John L. Davis was inaugurated on Dec. 6 as the tenth president of Chapman College. Dr. Henry G. Harmon, Drake University president, gave the inaugural address. An inaugural banquet, attended by civic and business leaders, honored Dr. Davis following the ceremonies.

Dr. Ernest Pearson, college physician, is recuperating from surgery.

Miss Marie Smith, director of elementary education at the college since 1954, passed away after an illness of two months. Before coming to Chapman College, she served the Los Angeles city school system as principal, district supervisor and curriculum expert.

Christian College
Columbia, Missouri

All campus religious activities are planned by the Christian College vesper board which is composed of 16 select students who are chosen on the basis of their interest in religious activities, both on the campus and in their respective church groups, their character, and their moral standards.

This board is responsible for morning meditations each day and for the weekly vesper service each Thursday night. The board also conducts vesper services at the State Cancer Hospital on Sunday evenings and is in charge of worship services at the Boone County Rest Home on Sunday.

Occasionally faculty members and guests are speakers at vespers, but students usually conduct the entire service.

At the close of the school year, the seniors pass the responsibilities of the board on to the juniors.

Culver-Stockton College
Canton, Missouri

Carol A. Cawthon of Quincy, Ill., received the top honor scholarship in the Competitive Honor Scholarship program. She was awarded a $1,000 scholarship which is to be used over a two-year period to cover the expense of tuition and books. Jo Ellen Leeds of Corydon, Iowa, and Barbara Philps of Farmington, Iowa, were each awarded $500 scholarships.

Approximately 700 students, parents and faculty members met on the campus to participate in the first Parents' Day program of the college. Parents were given the o portunity of touring the campus and meeting with individual faculty member

Dr. Ernest G. Koch, consul of the Fede Republic of Germany, spoke in the Joha Memorial Library under the sponsorship the International Relations Club. Dr. Ko who is with the German Consulate in K sas City, Mo., spoke on "Germany Toda

Drake University
Des Moines, Iowa

The Drake Divinity School was host t conference of student church board ch men as part of the school's expanding ligious field work program. Twelve offic from eight churches within 80 miles of Moines attended.

The purpose of the conference was to form officials of the churches served by s dent ministers of the academic program the seminary, to enlist their help in co seling with these students, and to make student's work in his church contrib more fully to his growth as a minister.

Dr. Cornelius Loew, associate professor philosophy and religion at Western Mic gan University, was the principal spea at the Religion in Action Week.

A recent grant of $43,500 from the N tional Science Foundation will enable university to conduct a six-week instit for high school science teachers next su mer. The foundation is an agency of Federal government to help advance scie education. The grant will make possible scholarships to Midwestern high school ence teachers who have a college degree a at least three years of teaching experien

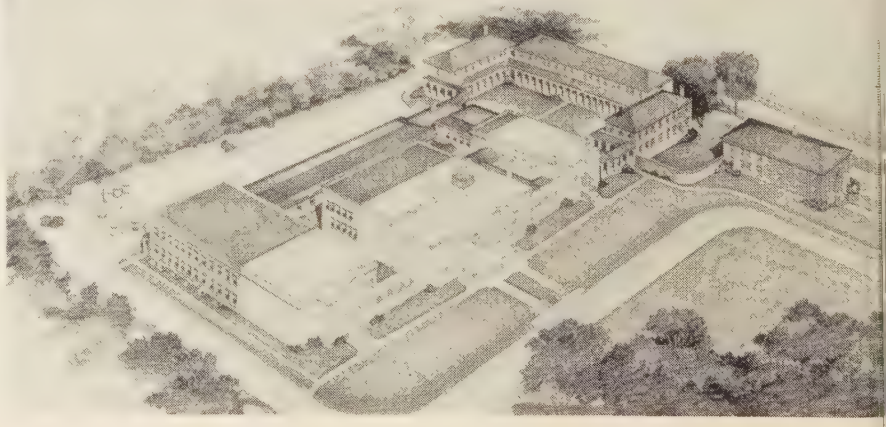
Drake University served 5,868 stude during the first term. Of this numb 4,500 were Iowa students.

Drury School of Religion
Springfield, Missouri

On Jan. 7 Dean Stephen J. England Phillips University and Dr. Walter

College of the Bible Plans Ahead

The only buildings on the 7-year-old campus of The College of the Bible, Lexi ton, Kentucky, are the education building, Bosworth Memorial Library, and chapel. Four new buildings are planned for the northern end of the camp which will house approximately 200 married and single students. Constructi of new buildings and additions to the old will begin this spring. This is o phase of the Centennial Development Program, formally launched in Octob 1955, and to close with the seminary's 100th birthday celebration in 1965. Lig areas show buildings now existing, and dark areas indicate proposed constructio



of Oberlin College held conversa- n the interest of Disciples of Christ recent merger of the Congregational Evangelical and Reformed Church- the United Church of Christ. The n, involving informal talks and dis- s by both men, was held in the Stu- nion.

third annual Church Vocations Con- sponsored by Drury College and the an churches of Missouri had more 33 persons in attendance.

ote speaker was Dr. Glen Routt of Christian University. The conference d non-denominational lines. Some 80 chool students attended with their rs.

College
, Ohio

library is the recipient of funds have been established for the pur- of books in memory of Mrs. Myra enyon and Dr. William Mentzel For-

se funds, given in memory of these uished Hiram students of the 1890's, joint fund of $2,000 for the purchase ks and also pay tribute to the literary holarly attainments of the persons for they are named.

. Myra Pow Kenyon was the wife of sor John S. Kenyon, professor-emeri- the Department of English at Hiram. William Mentzel Forrest established cond fund in honor of her late hus- Dr. Forrest was graduated from in 1894. Dr. Forrest was a pastor and or many years professor of religion at niversity of Virginia. Previous to that s a missionary to India. He was recog- as one of the most distinguished rs in the brotherhood.

ay Junior College
ay, Kentucky

s Lucille Rucker of Florence, Ky., re- d the cancellation of annuity pay- due her under the school's agreement her sister, the late Miss Nora Rucker. makes the "Nora Rucker Scholarship" ble. It is to be awarded with prefer- to daughters of ministers and mission-

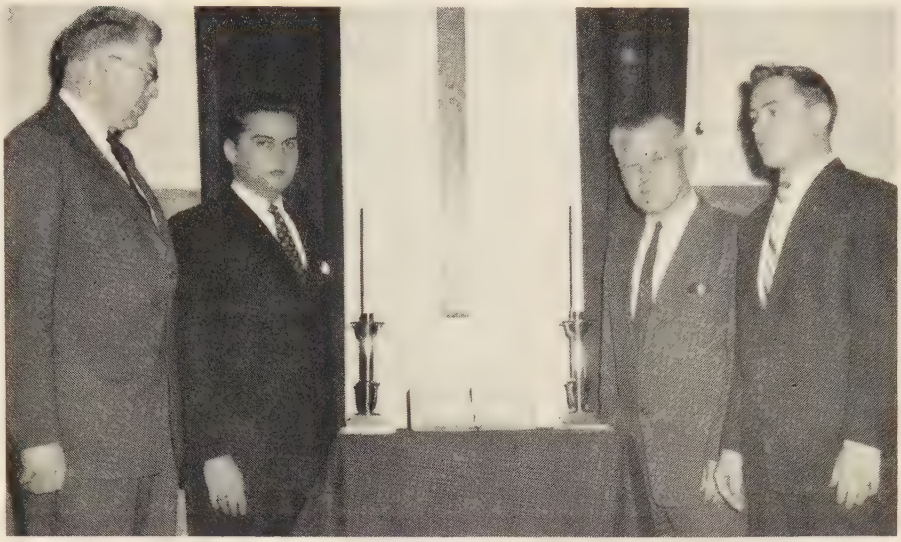
tional Education Week was observed a banquet in the Barkley Dining Hall he entire staff. Staff members of the ay public school were honored guests. banquet was followed by a piano-violin in the Offutt Auditorium. Dr. Ken- Wright and Mr. Nathaniel Patch of University of Kentucky music faculty ght a sonata lecture-recital.

hwest Christian College
ne, Oregon

Scripture reading contest among the nts is being sponsored by the children alph and Edna Whisler as a memorial te to them. Prizes totaling $200 will be ded. Prize money is to be used to pay on for the current semester.

her memorials to the college include a by Ed Leitzinger of Puyallup, Wash., emory of his wife, and one by Mr. and Mrs. Harold K. Reiley of Scio, Ore., in memory of the late Frank Truax, Sr., of Crabtree, Ore.

Culver-Stockton Dedicates New Chapel



Dean John B. Alexander, Bruce Salter, senior ministerial student, President Fred Helsabeck, and Terry Foland, junior president of the Christadelphos Club, participated in the dedication services for the new prayer chapel at Culver-Stockton College, Canton, Mo. The Christadelphos, a club of religion majors at the college, donated time and money toward the chapel's completion. Bruce Salter did the construction and electrical work. The services were held on November 27, 1957.

Phillips University
Enid, Oklahoma

A missionary festival was sponsored on the campus by King's Messengers, an organization of students interested in missions. James H. Behler, from the department of institutional missions of The United Christian Missionary Society, was the guest speaker. Five returned missionaries and students from foreign countries also appeared on the program. The evening session panel discussion was held by Dr. and Mrs. Donald McGavran of India; Dr. and Mrs. Oswald Goulter, formerly of China; and Mrs. Robin Cobble, former missionary in the Belgian Congo.

Nineteen senior students have been named outstanding and their biographies will appear in the 1958 edition of *Who's Who Among Students in American Colleges and Universities*. They are Marilyn Klitzke Agee, Beverly Boswell, Kathy Barnes, Kay Caillet, Ronald Gene Close, Corinne Couger, Richard Fanestil, James Gideon, Jerry James, Paul Kan, Nita Kent, Charlotte Lanning, Donald McCord, Majel Michael, Kay Moseley, Elaine Neill, Charles Payne, Mary K. Ruth, and Mardel Timmons.

Texas Christian University
Fort Worth, Texas

Four outstanding religious scholars delivered the endowed lectures which featured the annual Ministers' Week, Jan. 13 to 16. Dr. Clarence E. Lemmon, pastor of the First Christian Church in Columbia, Mo., delivered the "Wells Lectures." Dr. Harold L. Lunger, professor of Christian ethics in Brite College of the Bible, delivered the "Oreon E. Scott Lectures." The "McFadin Lectures" were delivered by Dr. Charles F. Kemp, distinguished professor of practical ministries in Brite College of the Bible, and by Dr. Joseph Irwin Miller, outstanding lay leader of Columbus, Ind. Dr. Miller was awarded an honorary degree by the university.

President M. E. Sadler has written a new pamphlet on "Why the Church Must Be in Higher Education," in which he shows Christianity to be the indispensable foundation of democracy which grew up around church-related and privately-controlled colleges and universities.

Dr. Austin L. Porterfield, chairman of the department of sociology, has published a new book, *Mirror, Mirror*, with subtitle, *On Seeing Yourself in Books*. The fact that almost all human emotions have been identified and studied in the world's great literature is the theme of the book.

William Woods College
Fulton, Missouri

Two new members have been elected to the board of directors. They are Robert W. Alexander and Dr. J. W. Prada, both active laymen in the First Christian Church of Fulton.

Miss Clare Kiskaddon, who was freshman counselor at the University of Texas, has joined the staff as dean of students.

Dr. B. Clifford Hendricks is the visiting professor in chemistry. He taught for many years at the University of Nebraska and is the author of several textbooks and laboratory manuals.

Mrs. Helen S. Neal of Columbia, Mo., is instructor in psychology and sociology and handles the testing program.

Other new staff members this year are Donald L. Hoist, instructor in physical education; Fred Haley, instructor in organ and theory; Mrs. Essie L. Singletary, college nurse; and Mrs. Kay Lawrence, director of choral groups.

6. *They Work for You . . .*

Through Creative, Flexible Programs

(*Continued from page* 21)

in reading, participation, experimentation and evaluation of procedures and practices.

The main phases of the religious education program include planning and preparation of materials, vacation church schools, leadership education, educational administration, age-level programs, family life, student work, Chi Rho, Christian Youth Fellowship, and Disciples Student Fellowship. In addition, the department is responsible for such educational activities as camps, conferences, laboratory schools and World Fellowship Youth Meets. Both staff and volunteer educators cooperate with the division of Christian education of the National Council of Churches in curriculum development, mass communication and leadership training.

An experimental leadership laboratory school was conducted at Washington, North Carolina, in January to demonstrate the teaching of courses to potential or actual leadership instructors. This pilot project arose from the increasing need for more trained leadership instructors. The results of the demonstration will be evaluated. If the results promise a measure of satisfaction, then others may be conducted. If not, then yet another technique, which may produce more satisfying results, will be sought.

Family Life Leadership

The department of religious education is outstanding in American Protestantism for its able leadership in family life and with exceptional children. One of the directors is seeking ways and means, through the National Council of Churches, to produce a national television program which will demonstrate—in an actual session—Christian teaching of nine to twelve-year-old children.

Correlation is also being advanced through consultation on religious education architecture. Building and equipment plans, prepared by the Bureau of Architecture of the Board of Church Extension, are studied and reviewed by four national directors of the religious education department and a state educational director. This procedure helps to eliminate objectionable features and makes it possible for the architects to follow the best educational standards in drawing building plans.

Along with the other departments in the division of home missions and Christian education, the religious education department is responsible for missionary education and church schools of missions. The department of missionary education itself, of course, is obligated to plan and promote missionary education in the churches and their affiliated organizations. This department also shares, through the Christian Education Assembly and the Curriculum and Program Council of Disciples, in the creation, publication and distribution of curricular and other materials.

This missionary education department serves ministers, world outreach and Christian education committees, as well as other congregational leaders. It also helps colleges and seminaries to strengthen missionary education.

"Much of the publication program of the department is channeled through the Commission on Missionary Education of the National Council of Churches," said Miss Brown. Thirty-four Protestant bodies in the National Council share in the creation and development of the study materials. "These are based on home and world mission themes mutually decided upon," Miss Brown declared. This educational literature on the church's world mission is issued under the familiar imprint of the Friendship Press.

"The interest of communities in expanding social welfare concerns has changed the nature of institutional mission work," said Mrs. Mary M. Dale. Much of her time is spent over difficult problems facing home missions institutions. These require lengthy administrative visits to the institutions and, when emergencies arise, as they often do, frequent telephone conversations. Mrs. Dale finds that she often needs two weeks to handle problems for which she has only one week. Then when she returns to her office in Indianapolis, there is a large pile of new administrative problems confronting her. These must be solved while she is also required to attend several important conferences long since planned.

Mrs. Dale considers institutional missions as a kind of service department demonstrating what is feasible in this Christian concern. "The local areas surrounding the various missions support them quite well," she says. Invitations to national staff personnel should preferably be extended to talk about one institution rather than all in a general way," she stated.

Flexibility Needed

The mobility of the American population and consequent changes require flexibility in the program of institutional missions. The national staff of the department is always watching social welfare and home missionary trends and seeking to keep abreast of them for they mean that changes must inevitably come in the pattern of institutional missions.

The social welfare department functions through education, coordination, representation and action. It serves individual congregations principally through correspondence and consultation with ministerial and lay leaders and chairmen of departments and committees.

The needs of older persons and services to them require the correlation of a gr ing program by the social welfare and o er departments in this division and ot brotherhood agencies such as The tional Benevolent Association. A coop tively planned and administered consu tion on problems of the aging was c ducted last month, with assistance of p lic welfare agencies, in Warren, Ohio.

"Future plans include a six-week phasis in the churches on the fellows needs of older persons," Mr. Hunter nounced. "This will be followed," he s "by similar periods of emphasis on ho ing, health, financial, recreational, and o er needs of our senior citizens."

The social welfare department is resp sible for resolutions on vital social iss which are considered by Disciples in semblies of their International Conventi Ideas for these resolutions originate w department staff members and other c cerned persons. After the expressions written, they are sent to the churches criticisms. Revisions follow and final mo fications occur in the committee on reco mendations and in the assemblies. One the chief values in this process is the stin lation that occurs in the thinking on sig ficant matters by many Disciples in an creasing number of churches.

Cross-section Attends

Conversations in theology and soc ethics, sponsored by the social welfare partment during a week's summer retr the last two years, drew a cross-section Disciples. "The groups included theologi professors, church administrators, busin and professional people, as well as min ters and staff members of the departmen Mr. Hunter reported. "It is expected t a similar group next summer will numb about one hundred such persons."

The social welfare department plans increase its representation in Washingt in behalf of the International Conventi at legislative and administrative hearings government committees and agencies. addition, the department deals with m ters affecting the churches and econom justice, civil liberties and intercultu problems, juvenile delinquency, refug and dispossessed persons, material aid, wo camps, world peace, world order, alcoh and narcotics, and Christian citizenship, well as providing Christian action and co munity service departments, plus social w fare committees, with materials and oth guidance.

Total Program Enhanced

The total program is greatly enhanc in the judgment of the various executi secretaries, by the numerous ecumeni relations and activities. This phase of t work opens many significant doors.

Flexibility has become a key word in t planning and development of the total p gram of home missions and Christian ed cation. New needs arise and services of different type must be developed to a swer them. This keeps the program flux, but always responsive to needs of t churches for improved programs of Chr tian missions and education at home a abroad.

Women and WORLD HIGHWAYS

His Name, Yoshitsuna Shionoya

By CLARENCE McCALL

OR'S NOTE: *We are departing from ual pattern for "Women and World ays" for this issue in order that our s might have this interesting sketch of the leading Christian ministers an. The article was written for us rence F. McCall who went to Japan 98 and served there as a missionary the Foreign Christian Missionary and later under The United Chris Missionary Society until 1930. It was se of the influence of Mr. McCall that hionoya became a Christian, and it of a very intimate association that cCall writes.*

Mr. Shionoya greets his friends from his desk in the library and study where he spends much of his time.

—Photo by K. Hendricks

ES, his first name is not easy to pro- nounce but his family name is easy on the tongue and, like the man, the ing is plain and beautiful in signifi- . The last syllable "ya" means valley t gives us a picture of grain and fruit flowers. "Shio" means salt, and the g flavor of his life increases with the These years are beginning to multi- or he was born on December 20, 1889, e seaport of Akita, a city of 100,000, e he has now served for full thirty undoubtedly longer than any min- or missionary in the history of the tian church there.

sixteen his father died and that ed to end his schooling, for then he to look to the support of his mother, and two brothers. So he secured work e city office where his training made very accurate in what he now says and es. His twentieth year was important, hat year his British pen-pal sent him ble; he met a missionary in an English e class; and that same year, with pic- s of Napoleon and Christ on the walls is small cottage, he made his choice and baptized. Four years later he left the office.

fter one year working as secretary to the sionary, where he became a member of family, he began work in the seminary n which he was graduated when twenty- e. The same year, he married Miss ko Sato, a Bible woman, who has been only an understanding minister's wife the mother of five daughters.

ow at the age of sixty-six with thirty- years in the ministry and thirty of n in Akita, what's the score? He is first foremost conducting a church—calling, hing, preaching, marrying, burying, bap- g. When he reports "five young women three young men were baptized at er," one can but think of the several e often taken into a large home church only a token number baptized.

his church he has a kindergarten of e than one hundred, which means work supervision, and it also means "One her and one father of kindergarten dren were baptized." "Besides," says "twenty men attend my Bible class at prison twice each month and I preach to the nine hundred prisoners once each three months."

He serves on the following committees:

—Head of Mother and Child Department, Prefectural Welfare Council
—President of the Crippled Children's Association of Prefecture
—Chairman of Prison Religious Education Committee, Akita
—Vice-chairman of Akita Prison Chaplains Association (including Buddhists and Shintoists)
—Committee on Teenagers' Problems
—Anti-prostitution Movement Committee
—Prefectural Council of Private Schools

At the close of the war when occupation forces moved in, Mr. Shionoya was chosen Liaison Officer; when the main body moved out, he acted as chaplain to the token force that remained to whom he preached in English on the Fourth of July and at Christmas. When a young missionary visited Akita recently she said, "I had heard that Mr. Shionoya speaks English but I was not prepared to hear him speak well-nigh perfectly."

So *why* and *how* is Yoshitsuna Shionoya, without even a high school education, able to do such splendid work and serve in such varied ways? To begin with, as is true with unusual people, God seems to have touched him with something special from his birth.

His early experience in the city office must have had to do with the keeping of careful records. For when a friend, less systematic, began to send him duplicates of books, on request he was able to report the exact date when books had been received. His occasional reports at first were duplicated by hand and were as neat as if by typewriter. Now he has a typewriter.

Concerning a book from his own pen he says, "I tried to expound 'The Lord's Prayer' in plain language so plain people can understand." Concerning his teaching methods he says, "I try to give my people the living message of the Bible itself, book by book and chapter by chapter, that they may put it into practice in their lives, but I do know that Barth and Bultmann also have their place."

When asked to speak at a public library he chose as his subject, "Can We Afford to Be Indifferent to Christianity?" The principal of a junior high school heard the message and after study became a most faithful and loyal Christian. When Mr. Shionoya and at least one devout Christian woman attended a meeting of the Anti-prostitution Committee he said to the committee, "This problem will never be solved without a right view of life based on true religion." In his report he added, "Only a Christian minister can speak strongly against prostitution."

Then what are the *why* and *how* of this life? He is a careful, plain man ready at all times and places to preach and to live a vital Christlike life *and* is unafraid of honest-to-goodness hard work.

What better way to end this too brief sketch of a wonderfully rich life? Each year the mayor of his city honors four or five people who have "contributed to its cultural life." In 1956 Y. Shionova was named as one of four and of this he says, "I was honored officially because of my religious activities and religious education work over a period of thirty years. We are proud of it, not because I am honored but because CHRISTIANITY [the capitals are his] and its activities are recognized by the city."

CWF Prayer Topic for February

INDIA. Pray for our work and missionaries, especially for those related to the churches in the United States and Canada, Britain and Australia.

Echoes— *from Everywhere*

Visitor to Japan Sees Doors Open for Christian Teaching

(EDITORIAL NOTE: *Lewis A. McAdow, minister of Disciples of Christ in Houston, Texas, was a member of the world mission tour party which visited Japan this past fall. Following are some of his comments made after the tour.)*

IN the Japanese people we saw tremendous energies at work. Everyone was under pressure to go somewhere, do something, achieve much. One woman was begging, in Tokyo. She was conspicuous in the midst of a million people eager to carry a load, handle a shovel, build, build, build.

These people are *very* intelligent. They sense a destiny for Japan that has not yet been fulfilled in a world greatly influenced by the West. They will realize their talents because they have a will, a dynamic and a sense of urgency. They create novel things —from toys to heavy machinery—and what they cannot think up from their own mental resources or imagination they unhesitatingly copy or imitate from the West, from anywhere and everywhere. Their minds are more receptive to suggestions; they are wide open doors through which Christianity can enter.

Shinto and Buddhism seemed to me to be riding the coat-tails of a nationalism destined to change radically in the next generation. I do not believe Shintoism and Buddhism, so dependent upon tradition, will be flexible enough to go the long way of the Japanese struggle and to emerge with any commanding influence among the newer, more progressive intelligentsia.

The Japanese want the kind of Christianity that emphasizes the activistic and not the dogmatic approach. They will believe, but only after they *see* how it *works* in alleviating, changing, improving the social, economic and indeed the total life of the nation.

Southern Rhodesian Notes Changes In African Life Brought by Church

With the coming of the Christian church great changes have taken place. The literacy rate of the whole continent of Africa has been variously estimated above ten per cent. This is to say that more than 20 million Africans today can read and write.

Thirty-three African languages now have the Bible in the vernacular; seventy of these languages now have the New Testament in the vernacular; and parts of the Bible are found in more than 200 of these languages. It has been estimated that more than 300 of these languages have been committed to writing.

It is worth noting that education in most parts of Africa began entirely as an enterprise of the Christian church, and I need not enumerate here the material and spiritual benefits that are derived from education. The redemptive elements of education are self-evident. In many parts of Africa the brunt of African education is still being borne by the Christian church.

—NDABANGINI SITHOLE

The South African Sentinel

Report Tells of Progress In Chinese Church of Disciples

Bits of news from Christians in China are passed on to American mission boards by way of *China Bulletin*. This bi-weekly paper is published by the Far Eastern Office, division of foreign missions, National Council of Churches in the U.S.A. The October 14 issue of *China Bulletin* reports: "The Disciples church in Tach'ang village near Nanking has between 30 and 40 persons awaiting baptism. Until now they have used rented quarters, but they have set up a building committee and will build their own church."

—Leaven

Results of Evangelistic Efforts In Philippines Give Encouragement

"We didn't have enough faith!" exclaimed the members of the evangelistic team. "We didn't believe it was possible!"

Mr. Azcarrage, the young minister; Mrs. Guerrero and Miss Domingo, the deaconnesses; Mr. Mercado, the "engineer" for the sound system; and I, as the missionary, were surprised and thrilled beyond measure at the success of the second evangelistic meeting. In the small church of P. Guevarra, with a membership of around 25, there were eleven baptisms and nearly that many rededications.

But these new members and rededicated lives were not the only fruits. The team was thrilled to see the cooperation of the members of the congregation as they went out every afternoon to visit in the homes of the community and to witness for th faith. It was wonderful to see how members faithfully supported the serv every night. This was also true at Tor church where the team held its first me ing. Choirs from several of our Ma churches came and sang special anthe Many members from other churches atte ed both the Tondo and the P. Gueva meetings.

The spirit of revival—of evangelism *doing something*—has infested everyone w has participated in either campaign. T Christian education department has gi valuable assistance to the department evangelism. The two deaconnesses assig to the Christian education department led singing and taught the children, dem strating better, more effective methods teaching.

The department of evangelism is ne just a few months old—but we believe t this department can do wonderful thi for the Lord, because everyone is coop ating. Many young people have volunte their services and many others have gi their loyal support.

—JOHN F. WI

Manila, Philippines

Elephants Cause Problems in Congo

Night before last we heard elepha trumpeting just across the river from house. We have had so many elephants our area recently. It is next to impossi to drive far from the station at night wi out finding elephants in the road. T Congolese have been having a terrible ti with them.

Elephants are fond of cassava, and so of the women have had their gard ruined three or four times by herds. takes about a year for newly planted c sava shoots to mature.) This had incidenta caused another problem—stealing in gardens that remain! The women work hard in their gardens, and are so depend upon them, that they are having real ha ships.

—MR. AND MRS. A. C. CU

Belgian Congo

Materials for New Churches Made Available

FREE materials for use by congregations sponsoring new churches are being made available by the Board of Church Extension. Materials include cards and certificates issued to members who are commissioned to become members of a new congregation. The materials were first used this past October in Indianapolis.

Right, members of new Indianapolis church were given certificates. Here they sign charter.

—Strattman Photo

Missionary Worship Service

Theme: *Be Ye Perfect*

MARCH

In Attitudes Toward Play

re is no audience at a worship serv- who attend are meant to be par- s." Worship Manual: CWF

is no ready-to-use worship service. re only the raw ingredients from you may create a worship service of wn. You are to choose from among riptures and hymns suggested; you develop your own meditation on the theme. A pattern is suggested here you may follow, or you may vary it like.

TO WORSHIP—May be music, a , or a verse of Scripture.

N OF PRAISE—Something familiar so sound like praise when it is sung.

ER—This may be spontaneous, or ay have it written out so you can . You may want to use a prayer song.

TURE READING—Should be appropri- the worship theme.

IAL MUSIC OR POEM—This should be ing which supplements the worship

ITATION ON THE WORSHIP THEME— neditation need not be long. You may t, but it would be better if you did ave to. It should come from your heart and experience.

SECRATION HYMN—May be a prayer may pick up and emphasize the idea in the meditation.

ERING—This act of sharing is an act rship. Mention this fact.

YER—The prayer may be a dedication gifts.

OSING HYMN

SIONARY BENEDICTION

March the worship theme is "Be ye t in attitudes toward play."

gestions for the call to worship: One of hymn 98. *(Could you have this as a solo?)* Habakkuk 2:20; Psalm

gested Scriptures:
3:1-17; Phil. 4:4-9; Matt. 6:19-21; 22:34-40.

gested hymns:
A Charge to Keep I Have
I Would Be True
Be Thou My Vision
God, Who Touchest Earth with Beauty
Great Master, Touch Us
e numbers given above are from *Chris- Worship: A Hymnal.*

Interpretation of Theme

ese are some of the ideas which you want to include in your brief medita-

e fact that the word "play" as used his worship theme carries a deeper ing than is usually given to it. Here "play" refers to those hours which are left after we have done the things we have to do to earn a living or keep a house and care for a family. As children, we called this "playing"; but as adults we call it "using leisure time."

The fact that women have more leisure time today than has been true in the past. This is certainly true for the women of North America, and it is increasingly true for the women of Japan, too.

The fact that more activities are open to women—committee meetings, clubs, causes —means that women face the danger of "running themselves ragged," or they may go to the other extreme of indulging in idleness which is morally and mentally damaging.

The importance of recognizing that the purpose of leisure time is for spiritual renewal. Do our leisure time activities really refresh us? Do they leave us feeling stronger, quieter within, better able to cope with routine duties and with sudden crises? Do they leave us with more strength and courage and hope to give to those who turn to us with their need? Are we more aware of God's children everywhere, readier to make their concerns our concerns, as a result of time spent in leisure? If not, then we are somehow misusing our leisure time.

Additional Resources

Here are two illustrations of Christian leisure time activities in Japan.

Usually in the Japanese home there is an alcove (*tokonoma*—toh-koh-noh-mah) where a scroll picture is hung. Before this scroll on a low table is placed a flower arrangement. Great care is taken in fashioning this place of beauty in the home.

Many Japanese Christians are making of their leisure time an opportunity for sharing their faith by participating in the programs of visitation evangelism which their churches are conducting.

If you have a copy of Anne Morrow Lindbergh's *Gift From the Sea,* you will want to read Chapter III, "Moon Shell," in connection with this worship service.

Rural Church

(NOTE: *These brief statements by Christian farmers of two different parts of the world point up the common values of the rural church and its program.)*

British agriculture from being a neglected child twenty years ago has now become one of the most highly mechanized in the world. In their efforts to get the most out of their equipment many farmers have found it necessary to forget the fourth Commandment. [Observe the sabbath day. . . .]

As a practicing—though by no means perfect—Christian farmer, I feel that the rural church with its harvest festival services, which we are now celebrating, and other rallies and functions, is a constant reminder to the community that there are other things in life besides money and machines.

Those of us who are regular attenders also have the opportunity of meeting others who are of like mind, and we are helped by each other's fellowship. I feel that the influence of the rural church is out of all proportion to its numbers and the English countryside would be the poorer without it.

—J. H. WILMER, Clanfield, Oxon., England

From Cuba:

I am a cane-cutter and have never had any land even for a garden spot. My humble home is by virtue of the fact that I work for the sugar mill, which supplies a place of residence.

I have seven sons, all grown men now. Before they were converted, they were roustabouts, dashing young fellows living a loose life, with tobacco, rum and gaming tables, as well as cockfighting. The conversion of these seven sons and their incorporation into the rural church has meant more to me than to have the finest farm in the world or to have won the grand prize in the lottery. The rural church, therefore, has meant the transformation of the lives and character of my seven sons. That is what it means to me.

—FRANCISCO ACOSTA, Oriente, Cuba

In Memoriam

Mrs. Lottie B. Riffe, Sept. 19, Orrick, Mo. Member of the Christian church and regular attendant at CWF. Interested in all departments of the church. She will be greatly missed.

Dr. M. S. Lawrence, Nov. 21, 1957, Quaker City, Ohio. An ordained elder, he served the church in various capacities. He was committed to the work of the brotherhood. Elder in the Quaker City church 40 years. Age 81.

Miss Mary E. Band, Nov. 4, 1957, Troy, N. Y. A devoted member of Eagle Mills Christian Church and charter member of the missionary society, of which she was vice-president. Until health failed, she was active in the women's Sunday school class. Age 92.

Alice C. Satterthwaite, Nov. 28, 1957, Detroit, Mich. Long-time member and worker of Central Woodward Christian Church, Detroit. Earlier in their marriage she and her husband were active in the Third Christian Church, Indianapolis, Ind. Age 81.

Mrs. Mary May Dodds, Oct. 28, 1957, Los Angeles, Calif. For years was active in church work in California and a member of the Cypress Park Christian Church. She was a regular attendant even after she became blind. Had been confined to her bed for the past several years. She was greatly loved. Age 86.

For Adult Mission Study

March

Christian Leaven in a Literate Land

Theme
Japan

Basic Study Materials for Japan
For planning programs:
Christian Patterns in Japan
For background information:
Cross and Crisis in Japan
Japan Portfolio
For worship:
See "Missionary Worship Service" in this issue of WORLD CALL.
Order materials from:
Christian Board of Publication
Beaumont and Pine Blvd., Box 179
St. Louis 3, Missouri.

Frontiers of Faith

Television, NBC, 1:30 P. M., E.S.T.
February 9, "A Light in the Southern Sky." The story of Mary McLeod Bethune and Negro education.
February 16, "The Massacre." The story of Bishop Whipple and American Indian reform.

For the Study Director

ONE of the justifications for maintaining Christian mission schools is in the fact that wherever a Christian graduate goes, the witness of the gospel of Christ goes too. Since the early 1900's when Sei Gakuin and Joshi Sei Gakuin were organized by Disciples of Christ, their graduates have been carrying their faith into all sorts of places all over Japan. These schools are now a part of the program of Christian education of the United Church of Japan; but because of the historical connection, and because Disciples' missionaries serve on the faculty of the schools today, they are still a special concern of Disciples.

For historical information concerning these two schools, see *Japan Portfolio*. For current information, see the article in this issue on pages 21-23.

Hisao Katsura, who was graduated from Sei Gakuin in 1945, today is a clerk in the Osaka Gyomeikan Hotel. He is a teacher in the church school and a member of the official board of his church. He says, "By the Holy Spirit my life has been changed and now has meaning."

At Waseda University an assistant professor in the field of industrial science is a graduate of Sei Gakuin. He serves as a deacon in the church of which he is a member. He says: "In the present day, science and technology make remarkable progress but human spiritual life does not advance as much as science and technology. I think that this is the cause of the confusion and discord of this world. If all people of this world have Christian spirit, that confusion and discord will be settled."

Ryonosuke Tomita is a banker in Tokyo. He also was graduated from Sei Gakuin. He says, "Faith is the foundation when I think of very important things. I can judge right and I can have hope by faith."

He goes on to say that while Christianity has appeal for the youth of Japan, most of the young people "do not get the essence of Christianity. I think (to them) Christianity is like a rose or carnation and not like rice or sweet potatoes." But he goes on to express his belief that "sometime the fire of faith will become active."

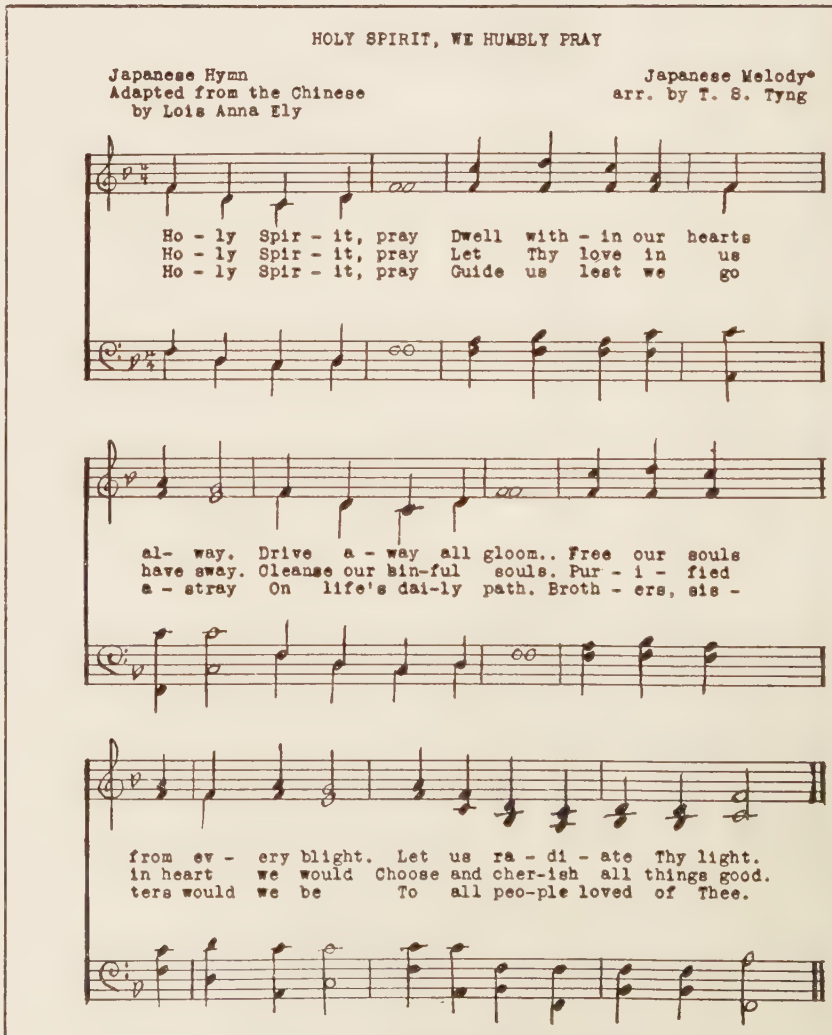
Keiko Ueda, a graduate of Joshi Sei Gakuin, is now employed by the Far East Command. She says, "I learned about Christianity at Joshi Sei Gakuin. That knowledge has become a light in my heart and has been a guide to my life. I feel that Christianity is the link which will tie the hearts of the people of the world together."

Harue Nakajima, like many other gr uates of Joshi Sei Gakuin, is married a makes her home her vocation. She serves on the official board of her chur

She says, "To me, faith is more necess than the air we breathe. I hope all Japan and all people of the world will know the love of Christ and live in this kno edge."

"Holy Spirit, We Humbly Pray"

This lovely Japanese hymn would suitable as a special number for any w ship service, but it will be especially propriate while you are studying Jap Use it as a call to worship; use it as closing prayer. Have it sung as a solo, learn to sing it as a group.



*Hymn 68 in the Chinese Hymns of Universal Praise, published by the Christian Literature Society of China, a hymn sung frequently during the war in both the Drum Tower and South Gate Christian Churches in Nanking

Youth and Missions

JICU
A Dream Come True

AN International Christian Univer-ity is the fulfillment of a dream held y millions of Christians in the United Canada, Japan, and other countries t and West. The enrollment of this university, seventeen miles from own Tokyo, has grown steadily from udents to nearly 700. Last spring it ted its first senior class. One hun-and sixty-five students finished the s of the college of liberal arts. The ful campus of 368 acres and the spa-buildings, now in existence or being ed, hint the dimensions of the dream. n-age Christians of Canada and the d States will be interested in many s in the purposes and program of Evening fellowships can well spend minutes introducing their members to reat institution about which they will earing and reading in the years to

U is training leaders for the New s. It accepts only students of excep-l ability; most are from the upper five ent of their high school graduating s. Fewer than one per cent of appli-can be accepted.

e understanding among youth that re-from the association at JICU should far-reaching effects. Each year a num-of students from America spend their r year at JICU. The round trip by ter to and from Tokyo is only about And another $350 covers expenses uition, room and board at the univer-Japanese students from JICU are ng scholarships to universities and col-of the United States. Twenty are en-d as juniors in colleges of America. CU throws a Christian influence around all its activities. All full-time faculty members are Christian. Although only about 28 per cent of the students are Christian, the chapel services are well attended by all students. Ten per cent of the students accept Christianity while they are on the campus.

Those who succeed in enrolling appreciate the opportunity they have achieved, and they study with great diligence. A few minutes in the library illustrates the absorption of students. Their attention is given entirely to their books and notes. Inconvenience does not discourage young Japanese from enrolling at the new university. Some spend three hours in the morning and three hours in the evening commuting to the classes.

The international flavor of the university is a point which attracts students and faculty members. About 12 per cent of the students come from abroad. They sail or fly to Tokyo from Canada, China (Hong Kong), Hawaii, Israel, Korea, Thailand, and the United States.

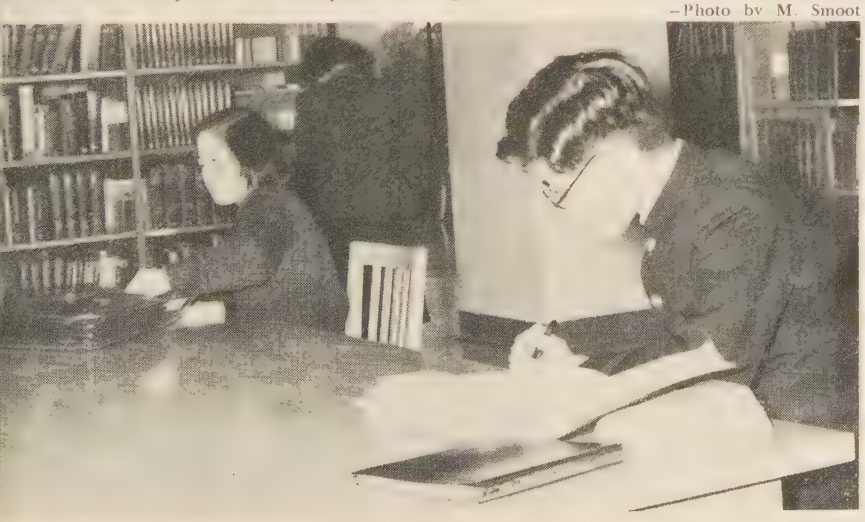
About half of the faculty of 87 members comes from Japan. Among the Japanese members are a former vice-minister of education from Japan, an eminent scientist, an internationally known labor relations expert, and noted scholars of classical languages and literature. Non-Japanese faculty members are distinguished educators from Canada, China, Germany, Great Britain, and the United States.

—Mareta Smoot

Important to the Japan Study

Glimpses of Japan. Set of 12 large black and white pictures. Use with units. 40¢. *CYF Studies Christian World Outreach* and *Chi Rho Fellowship Studies Christian World Outreach.* Each, 25¢. Supplementary materials, methods, map, games, patterns.

se students study in the library of the Japan Christian University, near Tokyo.
—Photo by M. Smoot



Youth Rediscover the Caribbean

YOU can help an outstanding youth of your church rediscover Jamaica, Haiti and Puerto Rico this summer. The United Christian Missionary Society will conduct a three-week tour July 1-21 to help U. S. and Canadian youth explore missions in the Caribbean.

Canadian and state-side youth will join with Jamaican Christians in celebrating the 100th year of our brotherhood's work there. In Haiti the tour group will visit the Albert Schweitzer Hospital established by Dr. William Larimer Mellon, a Disciple and a great-nephew of a former Secretary of the U. S. Treasury. Dr. Mellon searched many months, traveling extensively, to find the world's most needy place before locating his hospital in Haiti. In Puerto Rico the youth will thrill their northern fellow-American Christians as they demonstrate the zeal which has rapidly increased their churches on this beautiful island.

"Most Wonderful and Profitable"

Previous tour members have written after returning home and have reflected what their Caribbean trip means to them: "I think the trip is easily equal to a semester or more in school. I had to assume leadership and in return I gained new confidence and poise," wrote Janet Rubenking, Indianapolis. Gaylord Albright, San Diego, said, "It was one of the most meaningful experiences of my life." Brenda McKnight, Clarksville, Tennessee, comments, "On the mission field you can see love for your fellow man in action."

Robert Carr, Dallas, revealed the tour group's consensus: "In developing a missionary concern or a mature Christian consecration in the lives of young people, there is no substitute for actual experience. A church could make no greater investment in Christian leadership than the investment it makes in sending qualified young people on the youth tours of our brotherhood."

The United Society, unfortunately, has no money to pay the way of your youth on next summer's tour. You can arouse interest among clubs and groups in your town. The tour member, his family and friends may assist, for all will benefit as he returns to share his experiences. From Miami, all expenses back to Miami for three weeks are $325. Those registering by April 1 save $10, paying only $315.

Mrs. Taylor Tour Mother

Mrs. George Oliver Taylor, famed for her consideration and understanding of youth, will bring to the Caribbean tour the benefit of her experience as tour mother on two youth tours to Mexico. Charles Mills will again conduct this tour. For more information write to him at 222 South Downey Avenue, Indianapolis 7, Indiana.

—Charles C. Mills

One High Point on Japan

A memorable experience may be a dinner, when you use the Japan place mat with its photographs of Japan Christians. Your program would be their stories found in *Japan Face Sketches*—(15¢). Mats, 2½¢ each.

WORLD CALL NEWS ROOM

42 Receive Pins From United Society

MR. and Mrs. Homer P. Gamboe, former missionaries to India now serving in the United States with The United Christian Missionary Society, recently were given 35-year service awards.

A. Dale Fiers, president of the United Society, presented pins and announced awards to 42 whose services totaled 495 years. The awards were made in behalf of the United Society's board of trustees and administrative officers.

Honored for thirty years' service were Miss Mayble Epp, secretary of the United Society; Miss Odette Patterson, secretary of the Indiana Christian Women's Fellowship state office; and Virgil A. Sly, chairman of the division of world mission.

Honored for twenty-five years' service were Mrs. Alice Liverett and Mrs. Barbara Wells. Receiving pins for twenty years' service were Miss Fannie Bennett and Mrs. Hope Spillman.

At IMC Meeting

Virgil A. Sly, chairman of the division of world mission of The United Christian Missionary Society, was among some two hundred Protestant leaders from thirty-five countries who attended the quadrennial Assembly of the International Missionary Council, held at the University College of Ghana (formerly Gold Coast) Dec. 28-Jan. 8.

The IMC was established at the famous Edinburgh Conference of 1910 and includes thirty-five missionary or national Christian councils concerned with missionary activities throughout the world. The American member of the Assembly is the division of foreign missions of the National Council of Churches, of which Dr. Sly is chairman.

Other Disciples who attended the Assembly from the United States were Roy G. Ross, general secretary of the National Council of Churches, Mrs. Ross, and M. Searle Bates, professor of missions at Union Theological Seminary, New York, and a former missionary of the United Society in China.

Birth

Mr. and Mrs. David Luo, missionaries of the United Society in Thailand, became parents of a daughter, Anna, born on Nov. 15, 1957.

Chosen for Exchange

Ira W. Langston, president of Eureka (Ill.) College, is one of twelve United States ministers selected to exchange pulpits with ministers in Great Britain this coming summer. Dr. Langston was named by the National Council of Churches in the U. S. under a program sponsored jointly by the NCC and the British Council of Churches. He will preach in various pulpits in England this coming August.

Services Held

Services were held recently for Kirby Page, minister of Disciples of Christ who was noted as a writer, lecturer and world tour leader. A resident of California, he died on Dec. 16 in Anaheim of a cerebral hemorrhage. His death causes the cancellation of plans, announced in the January issue of WORLD CALL, for a new leaflet of sermon illustrations which Dr. Page was preparing for free distribution.

Former President

F. W. Burnham, retired president of the United Society now living in Richmond, Va., has returned to his home after a lengthy stay in Stuart Circle Hospital there. Dr. Burnham reports that he successfully underwent serious surgery.

Mt. Beulah Center

B. L. Jacobs, who for thirty-seven years has been a leader at Southern Christian Institute and its successor, Mt. Beulah Christian Center, Edwards, Miss., has taken up new duties as a church worker in evangelism.

More than a year ago the Mt. Beulah Center advisory board originated the idea of having Mr. Jacobs make use of his long experience in the ministry and other Christian activities to work in a church program with ministers of Mississippi. The Mississippi Christian Missionary Convention approved the plan.

Mr. Jacobs will continue to maint headquarters at Mt. Beulah and his w will continue to operate the Nex-T-N store at the center.

In his new job Mr. Jacobs helps to p vide in-service training for pastors a itinerant preachers; to put on spiritual l clinics for elders, deacons and other lo church workers; and to offer a spirit ministry to the sick, bereaved and unfo tunate.

Wedding

David Taylor, son of George Oliver T lor, executive secretary of religious edu tion for the United Society, and Mrs. T lor, was married on Dec. 20, 1957, to Ca lyn Jo Parrish of Stroud, Okla.

Missionary Register

Arriving from the field:

Miss Ruth Peterson arrived on Dec. 11 from Belgian Congo for furlough after one term of service.

Miss Ruth May Harnar arrived in New York on Dec. 16 on regular furlough from India. She is studying at Columbia University.

Miss Ruth Leslie returned on Dec. 25 from Mexico on regular furlough

Departing for the field:

Mr. and Mrs. Charles Johnson and son left on Dec. 8, and Miss Fern McMillan left on Dec. 13—all returning to Belgian Congo following regular furlough.

Mr. and Mrs. Vern Rossman leave for Japan on Feb. 20 after regular furlough in the United States.

Mr. and Mrs. David McGough have left for Costa Rica to begin a year of language study.

Jamaican Sees Progress in Race Relations

CHURCHES and universities in the South received credit from a Jamaican social welfare leader for constructive leadership toward improvement of race relations. Edmund N. Burke, manager of the Jamaica Social Welfare Commission, was in Indianapolis recently in the midst of a tour of the United States and Canada under the auspices of the U.S. International Cooperation Administration. He said that in touring the South, he visited Tuskegee Institute and Atlanta University, both Ne institutions. Mr. Burke spoke optimistica of the concern and the Christian attitu of leaders toward segregation problems

Mr. Burke, right, chats at a Missions Building reception with Donald West, left, East Asia secretary for the United Society, and Ralph C. Neill, public relations director on the staff of the International Convention.

—Photo by C. A. Weesner

What it Means to *Wilson Parker*

WILSON PARKER came into the church at Worcester, Massachusetts with his parents, brother and two sisters in 1956. In the picture, he stands beside his brother, Lawrence, who is being welcomed by the pastor, Frank H. Kennedy.

The Parker family immediately became active in many phases of church life—the choir, church school and fellowship groups. Later, when Lawrence went into the armed forces, Wilson took over his post of chief usher at one entrance to the sanctuary.

This family of six was reached by the church through its pre-Easter evangelism program. First Christian Church of Worcester successfully uses materials and ideas offered by the department of church development and evangelism of the United Society.

YOU HELP to strengthen the evangelistic outreach of your own church and other churches when you support this brotherhood service. You can give support and at the same time assure yourself a life income, through a United Society gift annuity agreement.

Your Gift Annuity Agreement with the United Christian Missionary Society

For information write:

Resources Department

THE UNITED CHRISTIAN MISSIONARY SOCIETY
222 S. DOWNEY AVENUE
INDIANAPOLIS 7, INDIANA

Book Chat

(*Continued from page* 26)

method in concentrating on twenty verses of the fourth chapter of Luke to write a book of meditations which he calls *The Pilgrim*, centering on the temptation and earliest ministry of Jesus. The meditations are simply written, clearly stated, and related to life.

Less succinct and more mystical in tone is the devotional book, *Path of Gladness*, by Myrtle M. Cooke. Mrs. Cooke has a sensitive nature, and the beauty of the Christian life is suggested in all of her twenty-four meditations. It is the distillation of a lifetime of reflection on the spiritual way of life.

EACH minister is conscious of the fact that there are *two* congregations. There are people to whom he preaches on Sunday morning—visible, clean, inspiring. He also knows that in and out of this congregation are people in trouble, weighed down with anxiety, frustrations and serious personality difficulties. This second congregation is as much a challenge as the first and is in need of even more expert ministries. To provide for this ministry is the purpose of W. L. Carrington's, *Psychology, Religion, and Human Need*. In this work he discusses the work of pastoral visitation and pastoral counseling. He faces personality problems occasioned by intense anxiety, guilt, sexual and marriage difficulties, and many other of the various afflictions of the human spirit. The book is comprehensive in treatment and well conditioned both in psychological and religious disciplines.

Books Mentioned in Book Chat

WHY I AM A DISCIPLE OF CHRIST, by Hampton Adams. New York. Thomas Nelson and Sons. 144 pp. Price, $2.75.

WHY I AM AN EPISCOPALIAN, by John McGill Krumm. New York. Thomas Nelson and Sons. 192 pp. Price, $2.75.

THE PILGRIM, by Kenneth A. Kuntz. St. Louis. The Bethany Press. 96 pp. Price, $1.25.

PATH OF GLADNESS, by Myrtle M. Cooke. New York. The Pageant Press. 85 pp. Price, $2.50.

PSYCHOLOGY, RELIGION, AND HUMAN NEED, by W. L. Carrington. New York. The Channel Press. 315 pp. Price, $3.75.

THE GOOD CITIZEN IN THE GOOD SOCIETY, edited by Benson Y. Landis. 43 West 57th Street. New York, N. Y. National Conference of Christians and Jews. Price, 25 cents.

Despite differences in theology and dogma, the three major American religious groups see eye-to-eye on many crucial social, economic and political problems of today. This is the report in *The Good Citizen in the Good Society*, a 70-page pamphlet ed ed by Benson Y. Landis of the Nation Council of Churches and published by t National Conference of Christians and Jew

The booklet is designed to give the poi of view of organized religion on such pre ing contemporary issues as desegregation, t United Nations, international control atomic and hydrogen weapons, the just d tribution of economic goods to meet t needs of peoples throughout the world, a other matters. Material for the booklet w collected from authoritative pronoun ments, reports and resolutions of Protesta Roman Catholic and Jewish spokesmen a organizations.

A discussion syllabus, a bibliography a a chapter on discussion techniques add the usefulness of the pamphlet for disc sion groups. The pamphlet will have sp cial value during Brotherhood Week.

THE BOOK OF GOD. Adventures from t Old Testament, by April Oursler Ar strong. Garden City, N. Y. Garden C Books. Price, $4.95.

These stories for boys and girls have be adapted from Fulton Oursler's "The Gre est Book Ever Written."

AT THE FOOT OF THE CROSS, Lenten Me tations by An Imprisoned Pastor Behi the Iron Curtain. Minneapolis, Minneso Augsburg Publishing House. Price, $3.

In these eighteen meditations, translat from a manuscript smuggled out to t free world, a Christian pastor writes m ingly on the biblical story of the sufferi and death of Christ. His experiences prison, he notes in his introduction, ha led him for the first time to talk *with* Lord rather than simply *about* him. Out this intimate, sometimes childlike "conv sation" come words that give hope to th who find no evidence of God's love in day's unhappy world.

Publications Received

LUTHER'S WORKS. Career of the Reformer Vol. 31, 1517-1520. Philadelphia. Muhlenb Press. $5.00.

IN THE SIGHT OF THE LORD, by Stephen Bayne. New York. Harper & Brothers. $2.00.

NO ESCAPE FROM LIFE, by John Sutherland B nell. New York. Harper & Brothers. $3.75.

LIVINGSTONE IN AFRICA, by Cecil Northcott. N York. Association Press. $1.25.

CHRIST'S MESSENGERS. Studies in the Acts of Apostles, by C. F. D. Moule. New York. sociation Press. $1.25.

JAPANESE WITNESSES FOR CHRIST. Edited Norimichi Ebizawa. New York. Association Pr $1.25.

LIVING WITH THE GOSPEL, by Daniel T. Ni New York. Association Press. $1.25.

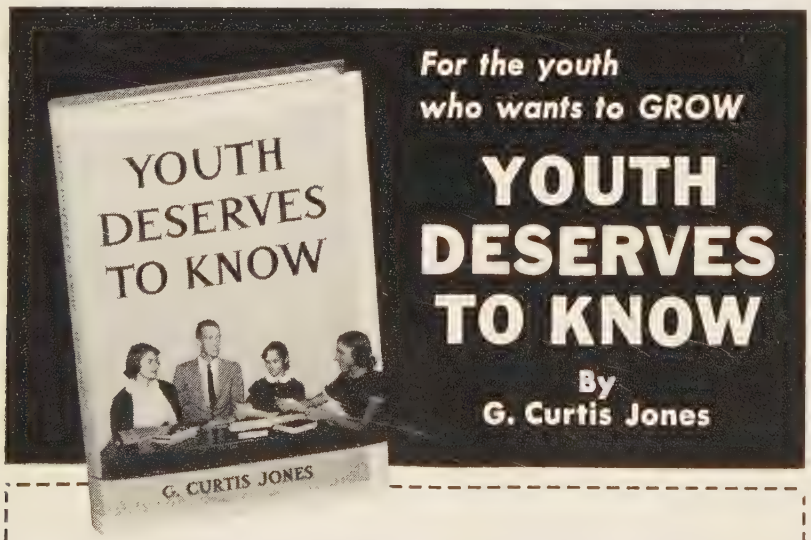
LET'S PLAY A STORY, by Elizabeth Allstrom. N York. Friendship Press. Cloth, $2.95; paper, $1.

THE STORY OF THE AMERICAN NEGRO, by Corinne Brown. New York. Friendship Pr Cloth, $2.75; paper, $1.25.

DON'T LET SMOKING KILL YOU! by Clarence Lieb, M.D. New York. Bonus Books, Inc. 75 ce

THEIR BROTHERS' KEEPERS. The Christian her and heroines who helped the oppressed escape Nazi terror. By Philip Friedman. New Yo Crown Publishers. $3.00.

EIGHTEEN NOTABLE BIBLE WOMEN, by B.



Dr. Jones, now pastor of the Union Avenue Christian Church in St. Louis, does not attempt to hide the facts about the World. Rather he depicts them as they are so that youth no longer need be misled by its own ignorance. He emphasizes that it is the duty of adults to make certain that every young person knows the TRUTH about

- The meaning of life
- Marriage
- College
- Sex
- Honesty
- Freedom
- Military Service
- Human Relationships
- Work
- Drinking

Probably $2.95

The Macmillan Company 60 Fifth Avenue, New York 11

ublished by the author, 526 Fourteenth uth, Fargo, N.D. 50 cents. Per doz., $4.00. IANS IN THE ARENA, by Allan A. Hunter. N.Y. Fellowship Publications. Paper, $1.50.

dio-Visual Suggestions

WITH "W. C." is a new filmstrip d to be used with the 1958 Week npassion through on-the-spot photo- showing various causes to be sup- through the offerings of the Week npassion. The viewer "accompanies" to places of need in many countries the world and sees the support be- en through the World Council of nes. Support through such agencies rch World Service is also visualized. ion is also called to the assistance o the chaplaincy and support to the ministry among British Churches ist (Disciples). This is a silent film- with reading script. B&W; 79 frames; ly, $2.50. Order from Week of Com- n, Box 5636, Indianapolis 19, Indiana.

RY CHRISTIAN A MISSIONARY is the episode in the Book of Acts Series ed by Family Films. Peter preaches day of Pentecost and later heals a beggar and is brought before the drin. Even when on trial he witnesses hrist as does also Stephen, who is red. Other early Christians continue sing for Christ. Philip goes to ia and the converted Saul of Tarsus es to the Gentiles. Peter visits in the of Cornelius, and Paul and Barnabas mmissioned to be missionaries. 16mm ; B&W; 17 min.; rental, $6.00. (Avail- rom Audio-Visual Services, The Unit- ristian Missionary Society, 222 South ey Avenue, Indianapolis 7, Indiana, hristian Board of Publication, P. O. 179, St. Louis 3, Missouri.)

Congo Magazine

ublication in Vernacular ills Need for Literature

OTESTANT Christians of the Belgian ongo are happy with the announce- that there will soon be vernacular ocal language) editions of *Envol* maga This is the report of Robert G. Nel- executive secretary of the Africa de- nent of The United Christian Mission- ociety.

e believe the magazine has a great e and fills a great need for the newly te of Congo," Mr. Nelson said.

e board of trustees of The United ty recently approved an allocation of a department funds to help under- the *Lingala* edition of this Christian ication. *Lingala* is the language of the h-central section of the Congo in which ples of Christ have 934 places of wor- and 311 schools among 93,000 Pro- nt Christians.

ly fifty years ago *Lingala* and many r native tongues had not been pro- d in written form, Mr. Nelson said. missionaries have played a key role in development of this form and in edu- cating the nationals to read. Now, the demand for magazines and books is growing faster than supplies.

The periodical *Envol* was started three years ago by unanimous decision of the Congo Protestant Council. Its circulation has grown until the average monthly distribution in Congo alone is 10,000 copies. The magazine has to date been printed only in French, the governmental language.

"It is apparent to all that there are not too many Africans in the Congo who can read French easily and understand much of what they read," writes John Morrison, chairman of the magazine's board. "But, we believe that a good number of influential French-reading Africans are being reached with *Envol* and also that the number and influence of such are rapidly increasing."

Says Protestants Are Ahead

Mr. Morrison adds, "'For once, the Protestant missions are way ahead. No other French language paper circulates so widely among the African people of the Congo and no other French publication of any kind has such a wide circulation in Africa."

In conclusion he asks, "Has any mission ever demanded that its medical, educational or evangelistic work should become self-supporting and made that the condition of its service in this field? Is not missionary service to be evaluated according to its spiritual result? And who would question the tremendous possibilities of a national

WORLD CALL

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coverage of this great colony with Christian periodicals?"

A recent issue of *Envol* has twenty-four pages including slick paper cover printed in blue, black and white. It is 9½ X 11½ inches. Twelve articles and features are included, many carrying pictures. About thirty per cent of the total space is devoted to display advertising very similar to that in American magazines. Some of the ads are for American-made products available particularly from Leopoldville, the colony's capital city.

The leading editorial deals with an editor's trip back to school. Pictures illustrate it. Also discussed in this connection is the responsibility of parents for the education of their children. There are other articles, stories, Bible quiz and book reviews.

THE FAMILY WORSHIPS TOGETHER

By Catherine Herzel

Unusual book of daily devotions told in story form for families with children 10 and under. Meditations include a daily Bible reading, Scripture reference and a prayer.

$1.75 at all book stores

MUHLENBERG PRESS
Philadelphia

Happiness Is Priceless

Hungarian Refugees Rejoice in New American Home

By ROBERT H. McNEILL*

LIFE has been most interesting lately at the home of Mr. and Mrs. Bryant Griffin of East Orange, New Jersey. They are among numerous Disciples who have "adopted" Hungarian refugees. The Griffins sponsor three.

Sometimes another East Orange resident, who is a good translator, comes to visit. She is also a former Hungarian citizen.

"Tears run down the cheeks of all four," Mr. Griffin said, describing the meeting of the refugees—George, Irene and Caroline—with the translator. "They all have relatives still in Hungary."

It seems that when Russia took over twelve years ago in Hungary, the new regime took away all the holidays and paid so low a salary that a man could not possibly support a family. The whole family had to work or starve.

A crate of oranges arrived in the Griffin home from Florida simultaneously with the trio's arrival from Hungary. "Barutne" (the "friends") had not seen an orange si the Russian occupation.

Irene, the young wife, told about writi a few years ago (while she was still i Hungary) to a friend of hers who had co to America. The Russians opened the swer, went to Irene's house, and took aw the three pieces of linen on which Ir had been working for her wedding. T told her she would serve three months prison for each letter she got from Amer

The Russians for some time have pic out the best specimens of young manho in one Hungarian village and town a another and have shipped them east cattle cars. They were never heard fr again.

Picked for College

Mr. Griffin also was told about how Communists picked the young Hungari who would be allowed to go to coll They chose sons of workers and farm who they thought would make the l Communists. The students, though t oughly indoctrinated by the Party, learn a great deal of counter-propaganda thro Radio Free Europe and by balloons s over from Switzerland with messages sig by persons whom they had known a years back in Hungary. As a result, som the students started to riot.

Here is how the refugees described rioting to Mr. Griffin:

"When the Russian regiments were soft, in missing the students deliberat these regiments were recalled. Eighteen visions of Mongols and Tartars were s in their place.

"The rejoicing over the exodus of Russian regiments was short-lived. W the tanks, manned by Tartars, arrived t drove down the streets with their mach guns spitting at anything that moved.

Planes Strafed Streets

"Their planes followed, strafing the st traffic. Finally, when the barbarians w through the trains as they pulled int station and began dragging off the wo from seven to seventy years old, ab twenty-three of the people from the t decided they had seen enough. They the town of their birth on thirty minu notice as darkness fell. They walked, un cover of darkness, eight nights, sticking fields and woods. Three of these twe three finally have reached America."

The Hungarian refugees also said, " have arrived in heaven without having die."

Some day the bitter memories of t three may fade away, but they have not done so, Mr. Griffin said. "A loud n outside or knock at the door in the even may unnerve Irene. She may scream or out, and the pretty mother sits at the t wiping the tears from her eyes. When M

*Mr. McNeill is publicity director for The United Christian Missionary Society.

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asks her what is the matter, she dapest.' When Mrs. Griffin puts s around her and says, 'You are your American home now,' she own and cries."

ers of the Park Avenue Christian of which the Griffins are members, ped in various ways. Store clerks in ange business places, likewise, have heir sympathy and interest in the , according to Mr. Griffin. "Women in stores there have taken off their cklaces, earrings and bracelets and t them on the refugee women," he air dressers would take nothing for ervices, and each gave Irene and $5.00 in quarters—the tips they umulated for the day.

e past seven years some eight hun- fugees have been resettled in the States through the office of Miss Williams of the department of so- lfare of The United Christian Mis- Society in Indianapolis. Miss Wil- works in close connection with World Service. Local churches have rrangements to handle the refugees ve supported Miss Williams' refugee hrough Week of Compassion offer-

New Law in Effect

w public law to amend the immigra- d nationality act was signed in Sep- , 1957, by President Eisenhower, ad- some eligible orphans on non-quota iving permanent status to aliens with argently needed in the United States d the regular quotas) and making other minor changes. The President however, "It is a disappointment in fails to deal with many of the ser- equities inherent in the Immigration ationality Act."

Williams answers many questions Christian churches and church mem- egarding immigration.

Hungarians located in East Orange hard and won't accept charity, the s report. Recently Mr. Griffin gave uple two tickets for a church break- hen he and his wife could not go. wanted to pay him for the tickets, but d, "No." He asked them, "Then you me to pay for the delicious chicken r we had at your home?"

ow many dollars a new home! How dollars happiness! We are so grate- said the refugees.

On Brotherhood

TE: *The following are excerpts from ldress by Adlai E. Stevenson at the brotherhood dinner held this win- New York City.)*

CENTLY a new star flashed across the ies. I wish it had been we who lighted first new star. It disturbs me greatly, American, that it was not. Yet I know, citizen of the world and as a member morrow, that the basic issue is no r the supremacy of nations. It is the macy of man for good or for evil, rvival or suicide. The significance of has happened lies not in which nation has first reached into outer space but in the fact that man has now obliterated, for better or for worse, what we used to call time and distance.

I deny that the satellite is a portent of disaster. Surely this is . . . a time not of catastrophe but of choice, not of disaster but of decision, a time when the preferment of our aspirations over our fears becomes the duty of citizenship in civilization.

Maturity from Adversity

A very large part, I suspect, of the maturing of mankind to its present estate has come from adversity, or the threat of adversity. More frontiers of what we call progress have probably been crossed under the pressure of necessity than by the power of reason. Prophets have appeared all through history to proclaim an ethic, but humanity has not heeded them, and the world has wandered its way—until the hard steel of survival itself has been pulled against our too soft mouths.

Now, once again, science has forced humanity to a crossroad from which there is no turning back, no escape—and just one road that leads upward. The choice is either extinction—or the human brotherhood that has been the vision of visionaries since the beginning of time.

I deny that human fulfillment cannot keep pace with material advance. We know and must insist rather that what was heralded by the splitting of the atom, what is now proclaimed by the earth satellite, is nothing narrower than man's complete genius—not to exterminate himself, but to control himself.

What that "bleep-bleep" is saying is that now the world has no option, that it must turn from narrow nationalism, sectarianism, racialism, that the only conceivable relationship among men is one based on men's full respect—yes, their love, if you please—for each other.

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Korea Needs the Church

By WILLIAM B. GROW*

BEHOLD, the nations are as a drop of a bucket, and are counted as the small dust of the balance. . . . "

The ring of *Isaiah 40* seems so appropriate in the melody of contemporary history. I'm thinking particularly of Korea, whose small voices seem so utterly lost in the maze of mid-20th century dizzyness. In the small states—Hungary, Poland, Guatemala—there is anarchy; in the great powers, anxiety. Yet I can't dispel the picture of the bent Korean father plowing the muddy rice paddies in the valley below.

He doesn't seem to care who's great or who's weak. All he knows is that he must plow or starve next fall. And even as he labors he knows he and his family will not prosper, for the government exacts large taxes from the farmers whose yield is incredibly insignificant compared to the labor and the many mouths to feed.

The political and economic situation in Korea is tragic. How can Christianity witness adequately in a situation so full of anarchy and deprivation, where educational standards are at the bare minimum for meeting the contemporary social, political and economic problems?

There is little room for idealism in Korea. What is needed is thoroughgoing realism and outgoing love as exemplified in understanding and sharing.

It is a rewarding mission field. The church is beginning to realize its ecumenicity here. It has an appeal which does not depend as much as it did before on the fact that it is a source of funds and social standing.

Making Genuine Witness

Rather, individual Christians are making a genuine witness through a greater diplomacy than ever before revealed in Asia. Nevertheless there are threatening undercurrents in the missionary endeavor, and the young Korean church has growing pains not unlike those of Galatia and Ephesus.

One specific problem of the indigenous church is in regard to its attitude toward Japan. An ecumenical student team representing India, the Philippines, the United States of America and Japan (a Canadian missionary) recently made a tour of Korean schools. They were seeking mutual understanding and solutions of their respective countries' common and unique problems. At each of their encounters with Korean Christian and non-Christian students, one tragic note still prevailed: a feeling of prejudice against the Japanese.

As you may know, Korea permits neither commercial nor domestic trade with Japan. Japan's trade would be of immeasurable aid to Korea's faltering economy. Korea could trade food products such as rice and wheat for machinery and could eventually revolutionize her agricultural methods.

Here is just one of the sensitive s where the ecumenical church should main vigilant. Reconciliation is impor in this sphere if the rest of Asia is be saved from totalitarianism and sta tion.

It has taken half a century for church to determine the right appro to Asia. It could fail in Korea and Ja if doctrinal differences are given prio over social solutions. Christians must together here.

The various missionary communions doing a creditable job of cooperation the witnessing church. But conservative liberal elements in the Korean church begun to split over those petty differe of doctrine and administration that such an injurious effect on the Refor tion, and the results are not without ser repercussions.

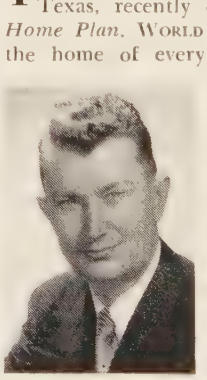
The doctrine of reconciliation, as petuated by Christian professional and leadership, must be the keynote of contemporary church. Every effort sho be consecrated to the task of demonst ing the truth of the Testaments in e area of human personality and acti

*Lieutenant Grow, a Disciple, is serving with the Armed Forces in the Far East.

EHP in Houston

Oaks Church Sees Needi For World-wide Concern

THE Oaks Christian Church of Hous Texas, recently enrolled in the *E Home Plan*. WORLD CALL is now going the home of every contributing men of the church.



Wright

James R. Wri Jr., is the ministe this highly effec church. Mr. Wri has high hopes what this vent may mean to people. Comment on the significa of the action, he in part:

"It is our con tion that the miss of the church is that—*mission*. To add an 's' merely presses the varied ways in which the chu reaches out to fulfill its mission.

"We believe that for the church of to concern for and commitment to the t world mission is not optional. Indeed never has been.

"It is for these reasons, and many m that we want our people—*all our peop* informed about the world mission. Be informed they will become concerned. with concern will come commitment carry the Good News of Christ to all world.

"We adopted the *World Call Ed Home Plan* primarily because we believ will do this for our people."

Church Censorship

an Protestant and Orthodox Chris- no less concerned than Roman about "morally objectionable" TV shows, a National Council of executive declared recently. He however, that they do not always what is unsuitable radio, film and

statement, S. Franklin Mack, execu- ctor of the council's Broadcasting n Commission, noted the recent l letter of Pope Pius XII calling ational office" in each country to l moral standards in motion pic- lio and television.

one thing for the Roman Catholic to counsel its own members with their choices," he declared. "It another if the end result, whether or not, is to restrict the freedom of the non-Roman Catholic ma-

ack advised Protestants to refrain ndemning anything on hearsay, en you're moved to moral indigna- e steady aim and fire away."

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The Babies on the Doorstep

By KENNETH G. HOBART*

FEW of the children had ever tasted dried fruit, and the afternoon the first shipment came they regarded it curiously, with dark shining eyes.

"This is fruit from America," 'Mama' explained. "It was picked by boys and girls in California. Then the people in the churches in America had it packed and sent here to us. Would you like to have some to eat right now?"

Such excitement! Such smiles and delighted squirming.

"First shall we thank the people in America?"

They are all too small to write letters. The oldest of the sixty-five children in the Shatin Home is not yet six. But they know how to say "thank you" in their own way.

Fruit Handed Out

After the children raised their tiny hands and clapped with great enthusiasm, the fruit was handed out—two pieces each. Every child tasted it experimentally, and then they all ran off to show the teacher.

"See what we have got. It's fruit from America. It does taste good."

"It is such a treat," says 'Mama.' "It is not often our children get fruit—only when it comes as a gift from some kind friend."

'Mama' to the sixty-five little foundlings is Miss Mildred Dibden, superintendent and spark-plug of the Shatin Home. The home, near Hong Kong, is a venture of faith and a labor of love, an independent project supported by interested helpers from all over the world. Church World Service on behalf of the American churches regularly contributes milk powder, vitamins, layettes and U. S. surplus foods.

Need Help

"Without such help we could not carry on," says Miss Dibden, "for our numbers increase steadily. During the last three months we have taken in nine babies, found abandoned and brought to us by the police, or left on the doorstep. Even in the middle of the last typhoon, the police arrived at 1 A. M. with a tiny, new-born baby girl whom they had picked up from the roadside. We took her in through a window, for all the doors were barred against the typhoon winds."

She will grow up like the others—happy and confident in this atmosphere of Christian love.

Little Shuet Yi is nearly two months old now, and such a pretty child, except for a malformation of the nose and mouth. She is to go to the hospital for an operation when she is stronger. They will give her a new lip, as they did for little Mo Ching.

Another wee mite has been ill with bron-

*Dr. Hobart is the director of the Hong Kong office of Church World Service. He was formerly under appointment by the American Baptist Foreign Mission Society in South China. Disciples of Christ share in the work of CWS through Week of Compassion offerings.

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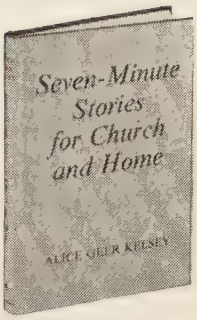
7 MINUTE STORIES for Church and Home



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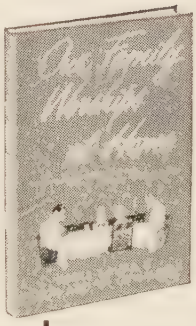

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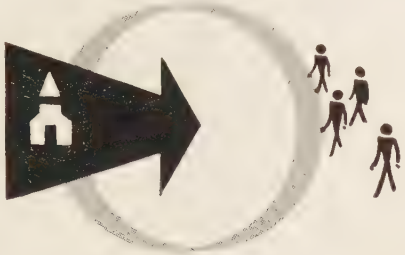

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chial pneumonia. She was abandoned when three weeks old and found by a beggar woman, who picked her up and used her for begging. Food from the old woman's rice bowl was not suitable for a newborn infant, and in a few days the child would have died. But the police caught the beggar and brought the wee one with her matted hair and grimy skin to the Shatin Home.

Abandoned babies are usually girls, for the Chinese will try hard to keep a boy child. However, a recent foundling is a boy called Stephen, though he has a Chinese name too. He was abandoned newly-born, and nobody can guess why, for he is a most perfect little lad.

These children, despite their earliest reverses in life, are fortunate to have found such a refuge and such a 'Mama.' The home, eight miles from Kowloon, occupies a hilltop overlooking a beautiful expanse of sea, mountain and farmland.

The children play outside, eat their meals and drink their milk picnic-style when the weather is fine. Unlike most Chinese children, these do not have to be taught to like milk. It has been part of their diet since babyhood. Like the fruit from America—"it does taste good."

For All Africa

First Ecumenical Meeting Held in Ibadan, Nigeria

THE first ecumenical all-Africa conference in history took place in January in Ibadan, Nigeria. The All-African Conference, in session from January 10 to 20, had as its purpose helping the Christian church in Africa to recognize its mission and responsibility. The theme was "The Church in Changing Africa."

Meeting just two days after the close of the International Missionary Conference Assembly in Ghana, the conference was attended by 200 delegates—more than two-thirds of them Africans—from about twenty countries. Also present were IMC leaders and staff representing ten other nations around the world. Disciples of Christ were represented by Mrs. Donald Baker, missionary in Belgian Congo with The United Christian Missionary Society.

African countries represented were Sierra Leone, Liberia, French Cameroons, Belgian Congo, Ghana, Northern Rhodesia, Angola, Kenya, Uganda, southern Sudan, Mozambique, Nyasaland, Nigeria, and Tanganyika.

Conference Question

Conference sessions centered around the question, "What is the church?" Delegates were divided into five groups discussing youth, marriage and Christian education; the church and economic life; the church and politics; the church and African culture; and the growing church, including unity movements, stewardship, and the church and the missionary. Evening plenary sessions dealt with important work in progress in various parts of Africa and included a discussion on literature and visual aids. Delegates also heard reports from local churches and reports on the ecumenical movement.

The All-Africa Conference was insp by an All-African Lutheran Conference in Tanganyika in 1955. According to and Mrs. J. Grant, former missionarie the Union of South Africa, who asked to organize the All-Africa Co ence, delegates to that meeting wer moved by a "vision for the whole of continent," that the idea for the pr conference was developed. The confer was not sponsored by the Internati Missionary Council but had its backi

Speakers for the conference incl Bishop Obadiah Karuiki of Kenya; Paton of South Africa; R. K. Macdonal Nigeria; D. Mukosa of the Copper Bishop Odutola of Nigeria; and Presi Rufus Clement of Atlanta (Georgia) versity in the United States.

Prior to the conference, a six-day sultation on "Men and Women in A Today" was held in Ibadan, jointly s sored by the IMC and the departmen the cooperation of men and women church and society of the World Counc Churches. Discussion was held on suc sues as polygamy, bride price, freedo marriage, educational opportunities, changing living standards.

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Belonging to One Another

Churches in Philippines See Gains Through Union

By HUBERT and HARRIET REYNOLDS*

story is told of some church leaders ne United States who were concerned he new relationships brought about formation of the United Church of n the Philippines. One of them said, ou all belong to us, and we all be- you."

's it! The work of The United Chris- issionary Society in the Philippines come part of a larger program in other church boards share. There uch greater responsibility taken on a board, in mutual concern, through national Christian church in the ines.

fact became even more obvious to in his recent survey and service trip hout the Philippines in connection is duties as secretary of the depart- of welfare of the United Church of

Medical Work Expanded

nedical work the United Society pre- was concerned with only one clinic obile unit, at Bangued. Now a dozen als, clinics and dispensaries related United Church of Christ are a part larger concern of Disciples of Christ. ocial work the United Society had me community center. Now it has two s, plus some medical-social work, with for a third center in the Tondo slums nila.

pecialized work in vocational instruc- nd rural community development was ed largely to three high schools and ege. Now it has an interest in about schools and colleges, plus the famous an University. Rural community de- nent workers, working through the churches, are an added benefit to the d Society.

ore, the United Society was not doing ing directly in the growing field of in- al relations. Now United Society sup- rs are very much involved in promot- ecent working conditions; free, demo- and responsible unions; and justice l persons lest they fall for the Com- st line.

Relief Work Enlarged

disaster relief the concern of Disciples covers the whole nation. Previously we ned ourselves to the Manila-Tagalog and to Northwest Luzon. Considering requency and variety of disasters in the ppines—typhoon and flood; earth- e; community-wide fire; starvation d by drought; and infection from rats sects—we have taken on a much bigger en, in this regard.

religious and civil liberties we have more hope now. Even in a country with a constitution "guaranteeing" separation of church and state, the Roman Catholic hierarchy here, with its Spanish-type intolerance, seems to us to dominate state and society. Protestant minorities, united on a national basis geographically, are in a much better position to stand up for their rights where national laws and their interpretation are involved.

Aside from public welfare work in numbers we have jumped from about 125 churches to almost a thousand. About 2,400 other groups meet more or less regularly, but they are not yet organized into churches. Before, Disciples had a membership of about 9,000; now our membership in this great United Church is nearly 100,000. In addition, we are involved in a great Filipino missionary program to Indonesia, Thailand, Hawaii, Iran, the mountain tribes in the Philippines, and even to churches in the states.

Let us pray "not for tasks equal to our strength but for strength equal to our tasks."

r. and Mrs. Reynolds are missionaries in hilippines with The United Christian Mis- y Society.

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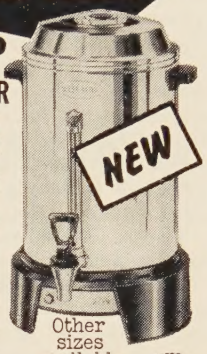

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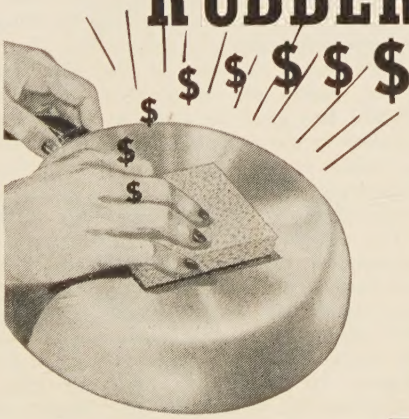

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Here and There . . . With *World Call*

Dear World Call Reader:

Let's have a look at my "Here and There" "current" file—much too thick to justify the label "current." But no wonder. It has not been cleaned out since October, 1956. This is the file which holds all the letters, notes, clippings, etc., which I hope to share with you in this column. It is a vain hope. There is never enough space. As a result, the folder fills 'till it is too thick to fit the file. Shall we open it now?

Here is a note made during a conversation with *Mrs. Russell Putnam.* Mrs. Putnam whom you probably know as Freida through her leadership in CWF and other phases of Disciples' work, told me that her husband had declared that "WORLD CALL is the best magazine which comes to our home." Dr. Putnam is professor of electrical engineering at Cain Institute of Technology, Cleveland, Ohio. The Putnams are world travelers and their outstanding, Christian leadership makes their high regard for WORLD CALL especially appreciated.

Over a year old but still worthy of mention is a letter from *Mrs. Martin Voiers,* Tollsboro, Kentucky, describing the program given at a World Call supper. The two World Call program pieces used were "World Calling," and "Condemned Without a Hearing." Mrs. Voiers wrote that at the conclusion of the meeting the guests agreed that reading WORLD CALL was a good habit to form and proclaimed the evening as "most delightful."

Next is a letter from *E. A. Fridell,* director of the public relations department of the American Baptist Foreign Missionary Society. Mr. Fridell was a World Call subscriber for many years, but the amount of overseas travel required for his work made it impossible for him to continue the subscription. However, he has access to copies in many places he visits, among them our own mission stations, which he visits at every opportunity. One issue of WORLD CALL which carried an introductory section to the mission study theme so impressed him that he ordered a copy.

Mrs. Ralph May writes the following from Paris, Texas: "I am sending you four new subscriptions which I received after giving the 'Tote Bag Talk.' Everyone enjoyed it so much."

We have hardly started, but space writes "finis." Regretfully I close the folder, still running over with all the good things I had planned to share with you. Many of them will have to be discarded, but when you read WORLD CALL and when World Call programs are given in your church, you can imagine the nature of the discards. They are but echoes of the praises you too will sing of WORLD CALL.

Sincerely,
EVYLIN R. GRIBBLE,
NATIONAL WORLD CALL SECRETARY

Light for a Blinded World

(NOTE: *The following story was used as an illustration by Edwin T. Dahlberg, National Council president, in his inaugural address this past December.)*

AT this point I cannot refrain from telling the moving experience related by Chandu Ray, great leader of the Anglican church in Pakistan. Preaching . . . during the Evanston Assembly of the World Council, he told how before he became a Christian he spent a night with a friend who was in a Christian hospital in India. This friend's eye was to be removed the following morning to save the sight of the other eye.

The evening before the operation the friend said to Chandu Ray, "Take my Bible and read me the fourteenth chapter of John, before I become blind and lose my sight." As Chandu Ray read the great words of Jesus he suddenly put down the Bible and said, "You are not going to go blind. And what's more, I am even now receiving my spiritual sight."

They spent the rest of the night in prayer, with the result that at dawn Chandu Ray gave his heart to Christ. At 9 o'clock in the morning the surgeon came in, looked at the friend's eye through his magnifying glass, and said . . . in surprise, "Something has happened here."

The patient told him of their prayers through the night and how Chandu Ray had become a Christian. "Were there any tears shed?" the surgeon asked curiously. "Yes, doctor, there were many tears," was the reply. "That explains it," said the surgeon. "It must have been the tears. Something has dissolved the center of tension. I am going to postpone the operation." [Later he regained his sight.]

The night is dark and we are far from home. But who knows what might happen in the life of mankind if once more the Christian church spent the night in tears and prayers, as did our Lord before us, for a generation of humanity going completely blind? Only as there are tears of penitence and contrition before God can the centers of tension be dissolved, so that we can receive our sight.

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Last Column

The Right Crowd

THE story is told of a man who w looking one Sunday morning for church to attend. Passing a church, heard the congregation reading with t minister, "We have left undone those thin which we ought to have done; and we ha done those things which we ought not have done." The man entered and dropp into a pew, sighing, "Thank goodness, I found my crowd at last."

———

Asked whether the launching of a sat lite as a first step to conquering the u verse meant that man had exceeded t limits imposed on him by God, Mart Niemoller, famed German pastor, said th the question was better applied to weapo of mass destruction than to the so-call satellites. He said God had imposed lim on man by making love the fulfillment the law. "Everything that is contrary love of God and of one's neighbor excee the limits," he declared.

—*Ecumenical Press Serv*

———

Necessary to God

For let a man go away or come bac God never leaves. He is always at ha and if he cannot get into your life, st he is never farther away than the doo You are a thousand times more necessa to him than he is to you. The opening the door and his entry are simultaneous.

—MEISTER ECKHA

———

When we say to our missionaries, "G into all the world," we must say the sa to our dollars.

—*Baptist Obser*

———

It has always seemed to me that brothe hood must exist between men—as men—b fore it can exist between races, religio persuasions or political creeds. It follo therefore, that brotherhood must ex first in an individual's own heart, befo it can exist in a neighborhood, a comm nity or between nations. Surely the A mighty himself and the Almighty alone the fountainhead of brotherhood, and o love of him is the beginning of our lo for others. Here are the greatest comman ments and the most difficult. But un man obeys them he cannot fulfill his de tiny on earth.

—PHILIP M. TALBO
President, U. S. Chamber of Commerce

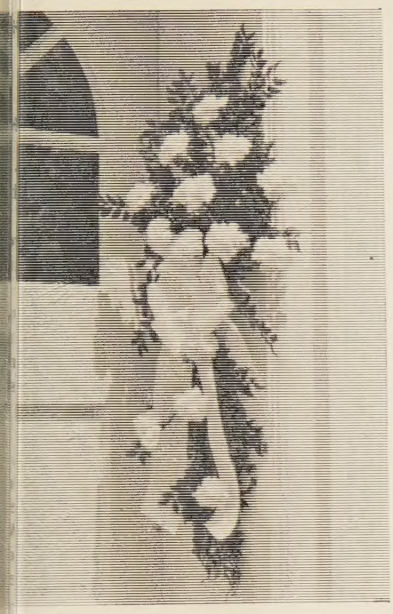
———

If I May Understand

If I may help to spread the light
Where it will fall on lonely soul,
If I may speak the word that's right
And guide some person to his goal;
If I may only understand—
No common barricade shall bar
My reaching out with friendship's han
My soul in reaching for a star,
And striving till my goal is won
By weaving aid, while love is spun.

—W. E. WHITN

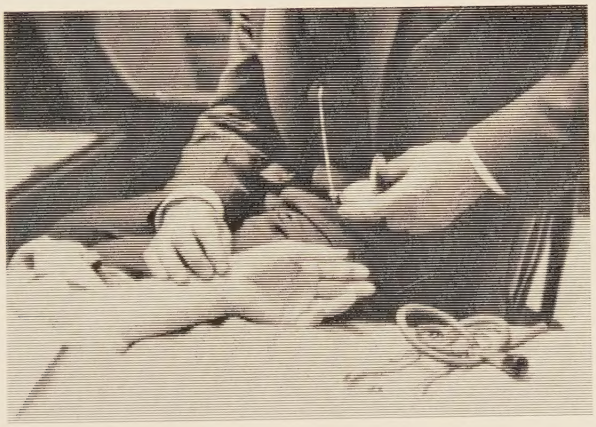
Friendly Chats



ONE OF THESE THREE—

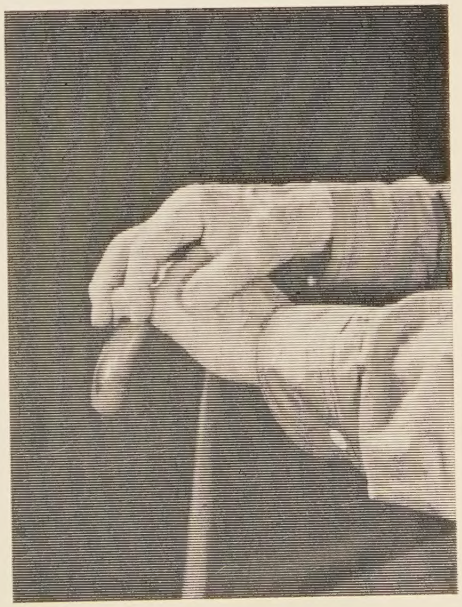
THE HAND OF DEATH, DISABILITY, OLD AGE—

IS CERTAIN TO WRITE "FINIS" TO OUR EARTHLY MINISTRIES



UT THE HAND THAT HELPS IN SUCH A TIME

IS THE PENSION PLAN



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